CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE VI.

Parishioner. I hope you will immediately enter upon the proof of your proposition, that "all divine attributes belong to Jesus Christ."

Minister. I will, then, attempt to prove his eternal and self existence. Should I prove this fact, you will admit that he is possessed of one divine, uncommunicated, and incommunicable perfection.

P. This, I shall readily admit.

M. My "strong reasons," shall be drawn from the Bible.

The Prophet Micah, v. 2, observes of Jesus Christ, that "His *goings* forth have been from of old, even from everlasting." As Jesus Christ is from everlasting, he must have been self-existent.

P. You will please to observe, that the prophet speaks of his goings forth from of old, even from everlasting. You may observe, also, by turning to the verse, which contains the words you have quoted, that the prophet speaks of him as "coming forth out of Bethlehem Ephratah, which seems to explain the meaning of the phrase—"his goings forth." As he was to be an inhabitant of, and to go forth from that inconsiderable village, the prophet might say with propriety, that this, his going forth from of old, even from everlasting, intends his coming forth out of Bethlehem Ephratah, because the event had been predicted from "of old" and because it had been appointed "from everlasting." In the sense, in which Jesus Christ was "slain from the foundation of the world," was his going forth from of old, even from everlasting. In the mind and determination of God these events took place long before they actually came to pass. That I have given you the meaning of the passage under consideration, is, I think, highly probable. And that you will be fully satisfied that I have unfolded the true meaning, I can scarcely doubt, if you will examine the three verses immediately following the passage in question. Here we find that the very person, whose goings forth were from of old &c. is spoken of as a brother to the captives of Judah and Benjamin; and as a man. You will not say that Jesus Christ, considered as man, is self-existent, or that, as man, his goings forth were from everlasting, except in the mind and determination of God.

M. I believe, nevertheless that, as God, he is self-existent, and from eternity.

P. But how is your belief supported by the passage under consideration? Does it intimate that Jesus Christ is to be considered both as God and man? *Does any part of the chapter,* containing the passage, intimate that he is so to be considered? The prophet calls him a man and not God, and that as man his goings forth were from of old &c. Nor does he give you any authority, or any occasion to say, that he speaks of Jesus Christ as God, or as self-existent. As you do not believe that the man Christ Jesus is God, so neither, can you consistently believe that this same man is self-existent, notwithstanding his goings forth were from of old; even from everlasting.

M. Might not the prophet have spoken of Jesus Christ as to his complex character, consisting of divinity and humanity?

P. He spake, I doubt not, in reference to his real character, or whole person. But that he spake of him as God and man united, I do not believe; for I do not believe that such a character was ever sustained by him. Nor, were I to believe that such was, and now is his character, could I believe, if the prophet intended to say that he existed from eternity considered as God and man in a state of union, that he spoke the truth; for the supposed union did not exist from eternity. And it is not a little surprising to me that you should have suggested that the inspired prophet might be chargeable with so gross an absurdity.

M. Although you have not convinced me that your construction of the passage is correct; yet, presuming that I cannot convince you that it favors my theory, I will pass from it to another passage.

"In the beginning was the Word, and the Word was with God, and the Word was God." John i, 1. By "Word," we are unquestionably to understand Jesus Christ. But if he were in the beginning with God, and really was God, as the apostle asserts, he must surely be self-existent.

P. Your conclusion is premature. It is indeed true, that, if by "Word," Jesus Christ is intended; and if the expression, "was God," denotes the supreme God, it follows that Jesus Christ is self-existent. But the truth of these particulars is, to say the least, very questionable. The term word, and others equivalent to it when used in the Scriptures with reference to God, or the Lord, often intend power, or the operation of power. "By the word of the Lord were the heavens made, and all the hosts of them;" by "His word, health and deliverance" are granted to those, who are diseased and distressed; by "His word, snow, hoar frost, and ice are melted;" "he spake (uttered the word) and it was done; he commanded and it stood fast;" "the voice (word) of the Lord is powerful; it breaketh the cedars of Lebanon; divideth the flames of fire, and shaketh the wilderness." Here we find that by word, speech, or voice of God or the Lord, we are evidently to understand power producing effects. Why then may we not understand the term Word, in the passage under consideration, as importing power? If this be its meaning, (and it cannot be considered as a strained, or forced meaning) then the sense of the passage must be this, Power always existed with, or in God, or God has always been powerful, and his power was and is, metonymically, Himself. It is not unfrequently the case that an attribute of God is personified, or spoken of as the person of God. Is it unreasonable, then, to suppose that the term "Word" is thus personified in the passage under consideration?

M. But John observes that this same "Word was made flesh." If, then, by the term "Word," we are to understand power, how could power be made flesh?

P. If your question presents a difficulty, is it not as strongly attached to your theory, as to mine? If, by "Word," Jesus Christ, or the divine nature of Jesus Christ is intended, how, I would ask, could that nature, which is perfectly spiritual, be made flesh? The truth is, neither power, nor spirit, was ever, literally, made flesh; nor can either become flesh. But it is not difficult to conceive that power might have been given to Jesus Christ, who was clothed with flesh, by God his Father. And that his Father did give him power we must believe, if we believe his express declaration—"All power is given unto me in heaven, and in earth." But that Godhead was made flesh, or was given to Jesus Christ, in the flesh, is inconceivable, incredible, impossible. If by the term Word, Jesus Christ is meant, what do you understand by the expression, "was with God?" How, or in what sense was Jesus Christ with God?

M. He was with God in a state of personal union with God.

P. In a state of union with the one God, or that God beside whom there is none other?

M. With what other God could he have existed, as there is but one God?

P. With none other, to be sure. But I must ask again was he that very God with whom he existed?

M. This, I think must have been the case, for John not only says that he was with God; but was God.

P. Then, it should seem, that he was, or existed with himself.

M. Your conclusion, I cannot admit. It is a gross absurdity.

P. It does, indeed, seem so. But as it is the result of your own theory, you must not place it to my account. You must admit the conclusion however incongruous to be correct. But if you think otherwise, let me further ask, was that God with whom Jesus Christ existed, the Father?

M. Your object is, I perceive, to entangle and perplex me. I do not hesitate to say, however, that Jesus Christ did exist with the Father.

P. But if he existed with the Father, who was God, and if he was himself God, must he not, as there is but one God, have been the Father?

M. You know that my belief is that the Father, the Son, and the Holy Spirit united, constitute the one God.

P. As Jesus Christ, then, did not, as God, in the strict and full sense of the word, exist with the Father, must he not, have existed with the Father, as a componant part of the one God?

M. I can only say, that as he was in the *beginning* with God, and was God, he must have been from eternity, and, consequently, self-existent.

P. In the beginning—has eternity a beginning?

M. As used by the apostle John, the phrase in question does mean, in my opinion,—from eternity.

P. But "that which was from the beginning" (says the same apostle,) "we have seen with our eyes; we have looked upon, and our hands have handled the word of life." Does not the apostle intend by—"that which was from the beginning," Jesus Christ, and is not the phrase equivalent to that now under consideration?

M. Granted. But by this concession, I would not be understood as intimating that my belief in the self-existence of Jesus Christ, is, in any degree, weakened; but that it is rather strengthened.

P. Do you believe that John, and the other apostles ever saw and handled Jesus Christ, considered as God, or the Godhead of Jesus Christ?

M. No; for God is neither tangible, nor visible. But they saw and handled or touched Jesus Christ, the Word of life, considered as man.

P. Jesus Christ, then, or the Word of life, considered as man, must have existed from the beginning; for that which the apostles saw and handled, was from the beginning. But do you seriously believe that Jesus Christ, considered as man, or that his human nature was from eternity, and, consequently, self-existent.

M. An extraordinary question! You must not expect an answer.

P. However extraordinary, the question seems, to me, not an impertinent one. And, I think, you ought to answer it affirmatively, or acknowledge that Jesus, the Word of life, did not exist from eternity. If the apostles saw and handled this Word of life; if this same Word, seen and handled by them, intends the human nature of Jesus Christ; if this same Word existed from the beginning, and if, "from the beginning is intended from eternity, it surely follows that his human nature existed from eternity, and is, consequently, self-existent. But if you deny this very obvious consequence, you must admit, that, from the beginning, does not intend—from eternity.

M. Your reasoning is, I am persuaded, fallacious, although I may not be able to detect the fallacy.

P. If my reasoning is fallacious, its fallacy, I should think, might easily be detected. But to pursue no longer this train of reasoning, let me ask—whether you are satisfied with the construction you have given to the expression "with God?"

M. I have said that, in its connection, it imports that Jesus Christ was in a state of union with God; and with this construction, I am satisfied.

P. What then do you understand by the solemn declaration of God himself, who cannot lie,—"see now that I, even I am he, and there is no God with me," Deut. xxxii, 39. Does this declaration seem consistent with yours?

M. The passage you have quoted has reference to false gods, and only intends that there is no false god with the true God, or in a state of union with the true God.

P. Be it so. But is there any other God (supreme God) than the true God?

M. No. But Jesus Christ is the true God.

P. If Jesus Christ is the true God, and yet in a state of union with the true God, must he not be in a state of union with himself? Are you satisfied with this logic? Is it reconcilable with the emphatical manner in which the unity of the Father is expressed in the passage I have just quoted? If Jesus Christ, a distinct person from the Father, was with the Father, and from eternity, how could the Father, and distinct person from Jesus Christ, say with truth,—"there is no God with me;" but "I, even I am he, even I am God?" that the person of the Father alone is intended, there can be no good reason to doubt. Jesus Christ, then, could not have been with the Father from eternity; consequently could not have been self-existent, or the true God.

M. I see that I can say nothing on the subject, which you are disposed to consider either as conclusive or weighty; I shall, therefore, waive a further discussion of it, as useless. Other considerations, however, I have to urge in proof of the eternal, or self existence of Jesus Christ. The author of the epistle to the Hebrews says that "he is the same yesterday, to-day and forever;" Heb. xiii. 8. But if he be thus the same, he must have been from eternity; consequently self-existent.

P. It is far from being certain that the passage you have quoted refers to the Person of Jesus Christ. As he is sometimes mentioned when his doctrine or gospel is intended, it is not unlikely that his doctrine or gospel is intended in the passage under consideration. Indeed the scope of the passage strongly favors this suggestion. Ver. 7. "Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Verse 8. Jesus Christ (i.e. his doctrine or gospel) being the same &c. Therefore, "be not carried about with divers and strange doctrines." This gospel, although but recently promulgated; —although it is but of yesterday, and confined by narrow limits; although it realizes but very feeble human support, yet shall it never be destroyed; no weapon formed against it shall ever be suffered to prosper. It shall have free course, and be glorified, and forever remain the same gospel. I cannot but think, Sir, that this is far from being an unnatural, or forced exposition of the passage. Let it, however, be admitted that the Person of Jesus Christ is intended, and that he is the same yesterday, to day and forever. Yet I must ask, whether you believe this statement to be literally, and strictly true?

M. I believe that Jesus Christ, considered as God, is, from eternity, even to eternity, unchangeably the same.

P. This answer, is far from being satisfactory to my mind, as you well know that in my opinion the writer of the passage in question had no reference to Jesus Christ, considered as God, and that he did not believe that Jesus Christ was God. Do you believe the writer of the passage meant to convey the idea that Jesus Christ existed from eternity, and will exist to eternity unchangeably the same? I must expect an intelligible and undisguised answer.

M. In my opinion, the writer did not mean to say that Jesus Christ, as consisting of two natures, was from eternity and would exist, unchangeably, to eternity; for his human nature was, undoubtedly, subject to a variety of changes.

P. Do you believe, then, that the writer applied the words "the same yesterday, to day and forever," to Jesus Christ?

M. I certainly do. The words will admit of no other application.

P. Do you mean to say that the words are applicable to the Person of Jesus Christ?

M. If applicable to Jesus Christ, they must of course be applicable to his person; for the person of Jesus Christ, can be none other than Jesus Christ himself.

P. Are the words applicable to the whole person of Jesus Christ?

M. If by "whole person," you mean to include his human nature, my answer is—no.

P. You suppose then that neither the name Jesus Christ, nor the Person of Jesus Christ, expresses his whole Person.

M. Be it so—What will you infer from the concession?

P. I must infer, that your distinction between Person, and whole Person, is a very singular one;—that it is a distinction without a real difference,—that it is repugnant to all rules, by which we are to understand the meaning of words;—that it is in direct opposition to the meaning of the passage in question, and that it has too much the appearance of a pitiful expedient, for the purpose of supporting a doctrine which, it seems to me, has no support either from reason or Revelation.

M. A goodly number of inferences truly! but not remarkable for their courtesy or appositeness. And this must be all the notice I shall give them.

P. Whether worthy of more particular notice or not,—yet I must be permitted to say that I believe them to be both just and necessary. I wish not to offend you: but a conviction of duty constrains me to say that I cannot but regard your distinction between the person of Jesus Christ, and the whole person of Jesus Christ, as wholly unfounded. And in any other case, you must think as I do. Were I to say that General Jackson, or the person of General Jackson is president of the United States, would you not understand me as saying this is true of the whole man or whole person of that distinguished individual? Suppose then I should say you had misunderstood me, and that my meaning was, that a part of the General, or a part of his person only is the president of the United States, would you think me serious, or that I used words according to their just and established meaning? You will make the application.

M. The two cases are widely different.

P. In your estimation they may be. But in mine, they certainly are not. And why they should be in yours, it is not easy to conceive.

FOR THE REGISTER AND OBSERVER.

THE ATONEMENT.

(*Concluded.*)

Supposing that the dignity of the Divine government and the maintenance of its authority requires that the law should be executed, and the penalty inflicted for its violation, how is this law executed by the death of Christ? The law is that the "soul which sinneth, shall surely die." The law is that the *offender* shall suffer the punishment. But if another being is made to endure the penalty, the soul which sinneth does *not* die, the offender does *not* suffer the punishment—the law is not executed. Suppose under a human government, the law should be, that the man who committed murder should be hung, would this law be executed by hanging a man that did not commit the murder? Certainly not—the law applies to the criminal and him alone and can be executed upon him alone. Besides punishment in its very character implies *guilt.* No one can suffer *punishment* unless he is guilty. A man may be subjected to suffering, pain or death, which had he been guilty by a violation of the law would have been a punishment, but if he has not been guilty, cannot be a punishment. But Christ according to this system is said to suffer a *punishment,* to receive the penalty of the law, to stand in the place of the transgressor. Now this is all manifestly absurd. The case of the king of the Locrians has often been mentioned as a parallel case to illustrate this doctrine. It is said that he proclaimed that whoever committed a certain offence, should have *both* his eyes taken out,—that his son happened to be the unfortunate offender, and that in order to execute the law, and still save his son from the loss of *both* eyes, he had *one* of his own eyes taken out and *one* of his son's. But who does not see that this was a mere subterfuge on the part of the king—that the law was not executed upon the son—that the law said the offender should have *both* his eyes taken out, and that in fact he had only *one* taken out.

Further, suppose one being could atone for the sins of another, and Christ could suffer the penalty of the law, I next and lastly enquire, how his death could be suffering the penalty of the law? The penalty of the law is supposed to be *eternal punishment*—by Adam and all his posterity. How then is the death of a being continuing for a half an hour, the suffering this penalty? To suffer this penalty Christ must as I conceive endure eternal punishment, for nothing short of this will be the infliction of the penalty.—It may be said perhaps that Christ was a being of an *infinite nature,* and that the suffering, death by a being of such a nature was equivalent to eternal punishment by a mortal. But what relation there is between infinity in respect to nature or attributes, and an eternal duration of time in relation to suffering I confess is totally beyond my apprehension. If it be meant that any being infinite or not could suffer as much in half an hour, as the whole human race in an eternity, I deny the assertion altogether.

These considerations I offer in addition to others presented some years since in your paper upon the same subject—and which, taken in connection with them, I think will satisfy any rational and candid man that the doctrine of the Atonement is based upon as great a tissue of absurdity and false reasoning as ever was woven by the mind of man.

M. N. S.

FOR THE REGISTER AND OBSERVER.

OMNIA.

There are physical laws impressed upon all matter, animate and inanimate, which must execute themselves under all circumstances, however strangely their effects may sort with our notions of moral justice. The most virtuous men in this way suffer the most terrific evils, and the worst escape them. But the last suffer at the same time from the operation of the laws of the moral universe, under evils still more terrific, while the others in their turn escape. Sickness and death follow the laws of our physical not of our moral nature; and nothing can be more inappropriate than our wondering and complaining that certain sad events of this description take place in the case of certain persons. Such events we should remember take place fortuitously in respect to moral character and desert. They pay no more regard to genius, virtue, usefulness, than does the law of gravity, and were not, any more than that, designed to do so.

You may with as much sense exhort a person under amputation not to exibit sings of pain, as one under affliction not to mourn. The last does not imply murmuring against Providence, any more than the first implies complaint of the surgeon.

There will be experienced hereafter, I am persuaded, a great deal more mercy, and a great deal less glory, than theologians and religionists talk of.

It matters comparatively little, what a monument to a friend or a benefactor is composed of—whether brick, or stone, or marble—so you build a monument at all. So it matters not what we eat or drink at the Lord's table, so the ordinance is observed as a monument to, or memorial of him. The particular elements of bread and wine, are, in themselves considered, utterly insignificant.

There is a higher principle in literature and art than the classical. It is the True. All greatness springs from devotion to the last. Slavish adherence to the classical models, as if they were the standards of perfection, can at best result in good imitations. Originality grows out of devotion to the True.

The pages of Coleridge are like puzzles. You spend a long time in unraveling them, and then—if by good luck you succeed—you exclaim "La, is that all?"—or like a trick of one of our modern magicians; when explained, there is nothing in it—the charm is gone.

In the Sermon you do not want less method, less philosophy, less logic than in the essay, but as much or more, only to be differently put; that is, for the purpose of popular and deep impression. Whatever of animation or sprightliness, whatever of Rhetoric or of personal appeal there may be in the sermon, these are not to be by the sacrifice of any logic or philosophy. It would be substituting chaff for grain. But simply so much of another merit superadded, and which, in the essay would be out of place; but not more so than the essay is, when it is made to play the part of a sermon.

Religion consists in goodness—holiness—righteousness—virtue—or by whatever other synonyme we choose to designate the same thing—and in worship, just so far as it shall be found to increase our power to be good. It is a means which we are at liberty to make more or less use of as we find it to be of advantage or otherwise to our moral progress.

There is a natural religion like this. Whatever God has made we revere and love more than anything of man's workmanship—natural scenery more than the creations of art—men of genius more than men of learning—innocence more than virtue—beauty more than accomplishment or manner—the *naturally* amiable more than those who have *made* themselves so.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS NO.—9.

My mode of teaching has not differed materially, from that of many who have favored us with their reports. I have found that I must be punctual, be prepared, and interested myself in what I wish to communicate to my class. I have found that manuals are valuable as furnishing the means of preparation; more particularly when preparing lessons in the New Testament, I have found Allen's Questions very valuable. A plan or system more early adopted, and the questions which it suggests growing out of those which it contains, lead directly to the subject and elicit the necessary ideas, for my illustration. The chain of questions there proposed connects the events in an order, which would require more time and attention, than teachers in general are able to spare for attaining the same object,—without its aid. From the benefit I have derived from that and other manuals, I am fully persuaded of their utility, and recommend them to the consideration at least of every Sunday school teacher.

I have sometime experienced considerable difficulty in gaining the attention of my children to the opening and closing exercises of the school. The prayers seemed to be regarded with indifference, and seldom responded to at all. I found this would not do; this preparatory service I consider essential, and the good influences of prayer should not be lost. Determined in my own mind to command their attention, for the short time required, I pressed its importance with earnestness; and as I have great faith in perseverance, I found, in this instance, that my efforts proved effectual, and they now join in prayer with pleasure. I had almost said with delight. *Certainly it is delightful* to me, and it will be one source of grateful reflection that I have been able to influence their little hearts to a communion with their God.

(*To be concluded.*)

SLAVERY.

[Extracts from "The Spirit of Laws." By Baron De Montesquieu.—Book 15.]

OF CIVIL SLAVERY.

Slavery, properly so called, is the establishment of a right, which gives to one man such a power over another, as renders him absolute master of his life and fortune. The state of slavery is in its own nature bad. It is neither useful to the master nor the slave; not to the slave, because he can do nothing through a motive of virtue; not the master, because, by having an unlimited authority over his slaves, he insensibly accustoms himself to the want of all moral virtues, and from thence grows fierce, hasty, severe, choleric, voluptuous, and cruel.

In despotic countries, where they are already in a state of political slavery, civil slavery is more tolerable than in other governments. Every one ought to be satisfied in those countries with necessaries and life. Hence the condition of a slave is hardly more burdensome than that of a subject.

But in a monarchical government, where it is of the utmost importance that human nature should not be debased or dispirited, there ought to be no slavery. In democracies, where they are all upon an equality, and in aristocracies, where the laws ought to use their utmost endeavor to procure as great an equality as the nature of the government will permit, slavery is contrary to the spirit of the constitution; it only contributes to give a power and luxury to the citizens which they ought not to have.

ORIGIN OF THE RIGHT OF SLAVERY AMONG THE ROMAN CIVILIANS.

One would never have imagined that slavery should owe its birth to pity, and that this should have been excited three different ways. The law of nations, to prevent prisoners from being put to death, has allowed them to be made slaves. The civil law of the Romans impowered debtors, who were subject to be ill used by their creditors, to sell themselves; and the law of nature requires, that children whom a father, reduced to slavery, is no longer able to maintain, should be reduced to the same state as the father. These reasons of the civilians are all false. It is false that killing in war is lawful, unless in a case of absolute necessity; but when a man has made another his slave, he cannot be said to have been under a necessity of taking away his life, since he did not take it away. War gives no other right over prisoners than to disable them from doing any farther harm, by securing their persons. Nor is it true, that a freeman can sell himself. Sale implies a price; now when a person sells himself his whole substance immediately devolves to his master; the master therefore in that case gives nothing, and the slave receives nothing. You will say he has a peculium. But the peculium goes along with his person. It is not lawful for a man to kill himself, because he robs his country of his person; for the same reason he is not allowed to sell himself. The *Liberty* of *every citizen* constitutes a part of the public liberty, and, in a democratical state, is even a part of the sovereignty. To sell one's citizenship, is so repugnant to all reason, as to be scarce supposable in any man. If Liberty may be rated with respect to the buyer, it is beyond all price to the seller. The civil law, which authorises a division of goods among men, cannot be thought to rank among such goods a part of the men who were to make this division. The same law annuls all iniquitous contracts; surely then it affords redress in a contract where the grievance is most enormous. The third way is birth; which falls, with the two former. For if a man could not sell himself, much less could he sell an unborn offspring. If a prisoner of war is not to be reduced to slavery, much less are his children. The lawfulness of putting a malefactor to death, arises from this; the law, by which he is punished, was made for his security. A murderer, for instance, has enjoyed the benefit of the very law which condemns him: it has been a continual protection to him; he cannot therefore object against it. But it is not so with the slave. The law of slavery can never be beneficial to him; it is in all cases against him, without ever being for his advantage; and therefore the law is contrary to the fundamental principle of all society. If it be pretended that it has been beneficial to him, as his master has provided for his subsistence,—Slavery at this rate should be limited to those who are incpable of earning their livelihood. But who will take up with such a slave? As for infants, nature, who has supplied their mothers with milk, had provided for their subsistence; and the remainder of their childhood approaches so near the age in which they are most capable of being of service, that he who supports them cannot be said to give them an equivalent, which can entitle him to be their master. Nor is slavery less opposite to the civil law than to the law of nature. What civil law can restrain a slave from running away, since he is not a member of society, and consequently has no interest in any civil laws? He can be restrained only by a family law, that is, by the master's authority.

ANOTHER ORIGIN OF THE RIGHT OF SLAVERY.

I would as soon say, that the right of slavery proceeds from the contempt of one nation for another, founded on a difference in customs. Lopez de Gama relates "that the Spaniards found near St. Martha several baskets full of crabs, snails, grasshoppers, and locusts, which proved to be the ordinary provision of the natives. This the conquerors turned to a heavy charge against the conquered." The author owns that this, with their smoking tobacco, and trimming their beards in a different manner, gave rise to a law by which the Americans became slaves to the Spaniards. Knowledge humanises mankind, and reason inclines to mildness, but prejudices eradicate every tender disposition.

ANOTHER ORIGIN OF THE RIGHT OF SLAVERY.

I would as soon say that religion gives its professors a right to enslave those who dissent from it, in order to render its propagation more easy. This was the notion that encouraged the ravagers of America in their iniquity. Under the influence of this idea, they founded their right of enslaving so many nations; for these robbers, who would absolutely be both robbers and Christians, were superlatively devout. Louis 13th was extremely uneasy at a law, by which all the negroes of his colonies were to be made slaves; but, it being strongly urged to him as the readiest means for their conversion, he acquiesced without further scruple.

[From the Boston Recorder.]

LICENSE LAWS.—NO. I.

DEAR SIR,—On my return to the city, last evening, from a distant part of the country, I observed in your paper of the 27th ult. an article headed "license laws." In that article is an extract from the Worcester Palladium, in which it is stated, "that it will be found upon reflection that there are many weighty considerations in favor of a repeal of all license laws." That is, as I understand it, that there should be no legislation on the subject, but that every person should be at liberty to sell ardent spirit when and where he pleases. The writer then remarks, that "public opinion would regulate the trade." You then say, "Suppose the legislature should pass an act, to this effect: 'Whereas the traffic in ardent spirits, as a drink, is not demanded by the public good, but, on the contrary, exerts a very pernicious influence on the property, health and morals of the people among whom it exists, reducing many to pauperism, impelling many to crimes of every kind, prostrating many by diseases both of body and mind, and bringing upon many premature death, by disease, by accidents occasioned by its use, by their own hands, or the hands of others under its influence,—for which reasons the traffic is in all cases highly immoral; and whereas laws licensing and regulating immorality are themselves immoral and ought not to exist; Therefore be it enacted—that all laws for licensing the traffic in ardent spirits, to be used as a drink, be, and the same are hereby, repealed.' Suppose that the business were left just where such an act would leave it. What would be the effect? How would such legislation make people feel about selling rum? How many would have 'brass' enough to sell it?"

The principal arguments which I have heard offered for the repeal of all laws on this subject, are,

1. That every man, if he can make money by it, has a *right* to sell ardent spirit; and of course, that all laws which prohibit any persons from doing this, are unconstitutional.

2. That *public opinion* will regulate the trade, and of course, no legislation with regard to it is needful.

3. Repeal all laws, and the mischief of selling liquor will increase so rapidly, and to such an awful extent, that the community will be disposed to enact better laws for restraining it than we now have.

4. Our present laws license *immorality,* and are therefore in their nature and effects, *immoral.*

These supposed arguments for the doing

away of all legislation on this subject, I propose, in this, and some subsequent numbers, briefly to examine. And I would respectfully request all Editors who have published, or who may publish your article, or any articles which advocate the repeal of *all* laws on this subject, and the leaving of this iniquity to regulate itself, or to be regulated by public opinion, without having that opinion embodied and expressed in the form of law, and all Editors who are friendly to the cause of good morals, to publish these numbers.

The first argument is, that every man, if he can make money by it, has a right to sell as much ardent spirit, to be used as a drink, as he pleases; and of course, that all laws which prohibit persons from doing this, when and where they please, are unconstitutional.

The premise, in this case, is an error, and of course, the conclusion which is drawn from it, is false. The argument takes it for granted, that a man has a right to sell any thing, by which he can make money; or else, that his selling ardent spirit, to be used as a drink, is not injurious to the public; neither of which is true. Has a man a right to sell licentious pictures, if he can make money by it? Has he a right to sell lottery tickets, if he can make money by it? Has he a right to sell contagion and death, and increase all around him nuisances to the community, if he can make money by it? No more has he a right to sell indiscriminately ardent spirit, to be used as drink, if his doing it is injurious to the public. Every man is bound, by obligations which no legislation can cancel, "so to use his own as not to injure others." The indiscriminate sale of ardent spirit, to be used as a drink, does injure the community. All present, and all past legislation on this subject, admits this position; and all the facts with regard to it, prove that the position is true. The indiscriminate selling of ardent spirit, to be used as a drink, by all persons who choose to do it, is injurious to the community; and of course, persons, for the sake of money, or for any other reasons, have no right to pursue it. The public good forbids it, and it is not unconstitutional for the laws of the land to forbid it. The preamble to your supposed repeal of all laws on this subject, Mr Editor, admits, and strongly asserts, the truth, that the public good forbids this traffic. This may be a reason, and a good reason, why the law should not license it; but is it any good reason why it should not forbid it? Numerous Legislatures, in view of facts, have come to the conclusion that the sale of lottery tickets is injurious to the community; and that the licensing of the traffic in them is wrong. But did they repeal all laws, and say, "public opinion will regulate the trade?" Or did they say, as it is wrong, and highly injurious to the community, &c. &c. therefore "all laws are hereby repealed?" No, Sir, they acted more as if they were guardians of the public welfare; and as if, when wicked men, for the sake of money, would, in violation of all right, injure the community, they, as good men and faithful to their trust, would defend that community. And may they not, and ought they not, to defend it from the still greater evils of the indiscriminate traffic in ardent spirit; when the facts show, that this traffic is vastly more injurious than the other to the great interests of men? And may we not suppose that an enlightened public sentiment, and a due regard to the good of their constituents, will lead all legislators to this result?

Truly Yours, J. EDWARDS,
Cor. Sec. Am. Temp. Society.

Boston, Dec. 1, 1835.

WHAT HAVE UNITARIANS DONE FOR CHRIST?

3D. AND LAST LETTER TO REV. MR DICKINSON.

MY DEAR SIR,—In my former letters, I have made brief mention of many things, which Unitarians have done and are doing, in the cause of Christianity. It remains only for me to answer your second question—"what have they done for foreign missions?" I reply. Individuals of our denomination have in time past contributed to this charity; and I believe some still continue their contributions. But as a sect we have done nothing worthy of particular notice. A few thousand dollars were sent to Calcutta to assist Dr Adam; and some small sums to Mr Roberts at Madras. That we have not done more, and are not now doing anything in this way, you perhaps, and our Orthodox brethren generally, have noted as a decisive proof of our indifference to the cause of Christ. It seems to be taken for granted among you, that foreign missions are a project of christian benevolence, having a pre-eminent claim upon the co-operation of men, and the praise of God. I have no need, and certainly, Sir, I have no wish to detract the least from the real merit of this undertaking. "If the Missionary enterprise were once fairly brought out from the *narrows of sectarianism*,"* it would certainly deserve, and I doubt not it would receive the most generous assistance from Unitarians. As it is conducted, however, nothing can be more unfair than to consider a participation in it as a sure test of love to Christ, or zeal in his cause. And if it were conducted in the most unexceptionable manner, I should still contend that those who were laboring in it, were not doing more for Christianity, than those are doing, who in christian countries are striving to divest our religion of those corruptions, which obscure its loveliness, and restrict its influence.

And who Sir, let me ask, who are they that for the last half century, have taken the lead† and are still pressing forward in this great work of Reform? Unitarians! Priestley, and Price, and Cappe, and Lindsey, and Carpenter, and Yates, and Wright, and Belsham in England; and Freeman, Buckminster, Worcester, Channing, Ware, Thatcher and Abbot in our country, are names that will be peculiarly honored in future times for all that they have done to restore our religion to its primitive simplicity and power. The present generation of men may not have the candor to acknowledge their obligations to their Unitarian brethren. In this respect Unitarians may fare no better than other fearless opposers of error have done. But when the future historian shall relate the whole story of that Reformation, which was begun in the 16th century, and is yet to be completed, he cannot fail to make most honorable mention of the labors of those who are now almost every where spoken against. Yes—I have no doubt that some of the names, which I have given above, will stand as high in the esteem of coming ages, as the names of Luther and Calvin now do.

Are you incredulous? do you think I am indulging an unfounded expectation? and would you ask me what the labors of Unitarians have as yet effected, that should authorise the anticipation I have expressed? Let me answer you by reminding you of the great changes, which have taken place, and are still going on, in the Theological opinions of our fellow christians in this country, especially in New-England. In very many orthodox churches the old confession of faith drawn up by the Westminster Assembly of Divines is superseded by Creeds of a somewhat milder complexion. Several of the doctrines of Calvinism are utterly rejected by many who still claim to be Calvinists. And other doctrines of the same system are materially modified. Now who that knows any thing of the theological writings, which have been published in our country, can help perceiving, (whether he will acknowledge it or not) that these improvements have been produced more or less directly by the efforts of Unitarians? Have they not been foremost in endeavoring to overthrow that dark, perplexing, heart-withering system of faith? Have they not labored with untiring assiduity to expose its inconsistency with scripture, with reason and with experience? Let any fair minded person read the periodicals, and other controversial writings of the Unitarians for the last twenty years especially, and then read the Christian Spectator for two or three years past—the pamphlets that have been issued in behalf of the New-Haven Theology as it is called—and more than all Professor Stuart's Commentary on Romans—I say let any fair minded person compare what the Unitarians long since wrote, with the sentiments that are now coming into favor under these orthodox auspices, and resist if he can the evidence which will be presented to him, that notwithstanding the abuse which has been so liberally poured out upon them, Unitarians have been greatly instrumental in effecting the improvements which have been made in the knowledge of "the truth as it is in Jesus."

And do you think Sir, it is no evidence of their interest, their zeal in the cause of Christ, that they have been willing to brave public odium as they have done; and have suffered contumely, denunciation, and loss of the friendship of so many of their fellow christians in their endeavors to extirpate those disastrous errors, which have so long been established in the Church? Does it not require more firmness, more of the spirit of self denial and self devotion, to meet the reproaches of the community in which we have always lived; to have our names cast out as evil, and to be despitefully used even by our own kindred, because of our fidelity to our master, than it does to go to the most distant land, cheered and encouraged by the applauses of the world? Again, I say, that I wish not to detract from the praise of those, who have gone abroad to disseminate what they believe to be the truth. But I must insist, that these deserve at least as much commendation, who have staid at home, and in a proper spirit opposed error.

Were it not for the fear of wearying you and my readers, I would tell you much that Unitarians have done, and are doing, for the religious education of the young in Sunday Schools; and for the christian instruction of seamen. Both of these most excellent undertakings were begun in this country, if I am not much mistaken, by individuals of our denomination, and they have contributed largely to their support.

But I will detain you only a moment longer, that I may make mention of that eminently evangelical enterprise, *the preaching of the Gospel to the poor in our own cities.* It is known to you probably, though it may not be to most of our readers, that in all large cities there are great numbers of persons whose extreme poverty prevents them from attending upon the religious instructions, given in the usual places of public worship. There may be a thousand families of this kind in Boston, and three times as many in New York. These families have, until very recently, been left in the midst of our christian communities to be the nurseries of ignorance, and of almost every vice. Seven or eight years ago the plan was proposed, among the Unitarians in Boston, to seek out these lost sheep, and bring them into the fold of our great Shepherd. A distinguished Unitarian minister dedicated himself to the work.* He has been eminently successful; and has roused others, in other parts of our own country and in Europe, to engage in this same great labor of love. Thus has a new field been opened for the exertions of christian philanthropy; or rather I should say, a neglected part of our master's vineyard has thus been brought distinctly to view. And we trust it will not be lost sight of again. The importance of cultivating it assiduously, is coming to be more deeply felt every day by christians generally. In the complete success of this undertaking will be accomplished some of the glowing predictions of Messiah's reign. By the labors which are thus begun, the vallies are to be exalted and the hills to be brought low, and a highway prepared for our Lord to visit, with his sanctifying and saving power, every part of his kingdom. The specific purpose of this ministry will not have been effected, until the rich and the learned, those who occupy the elevated places in society shall be brought down in the spirit of charity to their brethren of low estate; and the poor, the ignorant and the depressed are made to realize, that they too are the children of the Most High, are regarded by him in mercy; and are invited, as well as others, to seek his favor, to aspire after a crown of glory at his right hand. When the disciples of John inquired of our Savior, whether he were the Christ, he mentioned as a proof that he was, that the poor had the Gospel preached to them. Will you not then allow, that those of the present day, who have been foremost in following this part of his example, have given some evidence of their interest in his cause—some evidence that they are his true disciples?

I will trouble you no further. It has not been my wish to claim that Unitarians have done, or are doing, as much for Christ as they might and should do: but only to show you that they have not been so indifferent, so slothful as your question implied.

Truly your friend,
SAMUEL J. MAY.

* The words of the author of the Natural History of Enthusiasm, in his "New model of Christian missions."

† I am not ignorant of our high obligations to men of other countries and former times, nor ungrateful to them: but I have thought it best to restrict my remarks to a period, and to countries with which you and my readers generally may be supposed to be as well as myself best acquainted.

‡ Two other Unitarian Ministers are now associated with him in Boston. And there are also an Episcopalian, and an Orthodox minister devoted to a similar service.

JEWS.—In America, I was accustomed to think the scattered, oppressed seed of Jacob, had still left them the precious prerogative of liberty of conscience; that there were no obstacles to their embracing Jesus as the Messiah, except their own blindness and hardness of heart.—But I find the 50,000 that dwell at Constantinople, and the multitude of their brethren who sojourn in these countries, under the most bigoted religious intolerance. They have an Ecclesiastical head, who with the Rabbies, tyranize in the most cruel manner over the minds of the people; and such is their blind infatuation, in general, that they would not endure religious rulers that permitted the rights of conscience to be enjoyed.—*Merrick's Letter from Constantinople.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 19, 1835.

CHRISTIAN UNION.

In a late number of the *Literary and Theological Review*, there is an article occasioned by the work of Van Dyck, on Christian Union, by Rev. B. B. Smith, Bishop of the diocess of Kentucky, which has received, as it deserves, no little attention in other journals. In some of them it has been copied entire. We propose to say a few words on its prominent topics.

EVILS OF SECTARISM.

The author of the Review sees manifold evils, and nothing but evils in consequence of the multiplication of sects in the Christian Church. "The only consideration adduced in favor of sectarism," is represented by the Bishop to be "the base and low-born principle of emulation." This we regard as a false step at the threshold. We have often heard sincere Christians say,—let us imitate or emulate all that is good in the activity, zeal, enterprise, benevolence or devotion of a sect to which they did not belong; and this we have always thought may be done (though we lament that it is not done more frequently) without being poisoned by that envy or malice which is apt to attend rivalries and competitions. By 'sectarism,' in its general import, we can understand nothing else, as the word appears to be used in the essay of which we speak, but variety of sects. The spirit manifested by them severally, whether good or bad, is incidental; the object at which each aims, it is to be presumed, is, to come as near as may be to primitive Christianity, not only in doctrine, but in outward form. We deny however that emulation, either "base and low-born," or (which it may be) generous and elevated, is the only consideration adduced in favor of sectarism. The fact that where the Church has been one in form, the form has, to a great extent, passed for the substance, goes far to reconcile a hearty Christian to diversity of sects; for though it may be acknowledged that reform in a Church, is better than separation from it, yet this reform may be so tardy, so fluctuating or so hopeless as to make separation the less evil. We do not now go back so far as to the period of the Reformation, so called by way of eminence; but take, for example, the Church of England.—Have not the alleged decline of piety, and the bigotry manifested to some of its outward forms, been the occasion of nonconformity and dissent, at various periods? and have not these in turn been the occasion of renewed zeal in the national Church, which has thus been taught, so to speak, by its enemies? We well recollect that Bishop McIlvaine not long since, after his return from England, spoke with equal confidence and delight of the growing zeal and piety of the English Church as manifested not only in what was doing for its own spiritual elevation, but for the spread of the Gospel. Did this revival of piety, this Christian enterprise begin with that Church? Would it have experienced such a revival if methodism had not sprung up in the midst of it, if dissent in various forms had not taken place, dissent conscientiously persevered in under manifold disadvantages, losses, pains and penalties? In such *sectarism* as this we perceive nothing of the workings of "base and low-born emulation." We should think it very possible that conscience has had something to do with the work; a work in which those who were engaged could expect to rival those from whom they separated neither in numbers, wealth nor power. But to go no farther in controverting the untenable position of Bishop Smith, let us present the array of the evils of sectarism enumerated by him, in the summary form in which they are stated in his Review.

It ministers food to pride and self importance, it encourages upstarts, it magnifies the merest trifles into saving points of faith, it eats out the heart of personal and family religion, it divides families and convulses communities, it saps and undermines the due influence of the ministry, it encourages the spirit of insubordination and misrule, it alienates and embitters against each other the best of Christians, it strengthens the hands of the ungodly and loosens the loins of the church, it encourages the contempt of the blasphemer and hardens the heart of the infidel, it wastes and misdirects the energies of the church, fills Christendom with mourning, and covers it with dishonor, whilst it abandons the unenlightened heathen to their own forgotten and unpitied miseries. Sectarism is one of the master devices of Satan. It goes farther than any other influence, perhaps, in keeping real Christians from that fulness of growth and vigor to which, without it, they might attain; stands directly in the way of the conversion of the multitude in Christian lands; presents Christianity to the heathen in a mutilated and degraded form; and fritters away or paralyzes the energies of Christians for evangelizing the world. It may almost be questioned which yields the adversary of souls most victims,—a debased and corrupt form of Christianity, or Christianity deformed by the curse of sectarism!

Here some may be alarmed at indications of a leaning towards Romanism; a tendency of several of the Bishop's surmises, assertions and arguments, affording, it may be, a little color for a triumph, of which some of our Catholic brethren have promptly availed themselves.

While we acknowledge that there is much truth in the "summary of evils" which we have quoted, yet there are many offsets, some of which we have hinted at in anticipation; but we shall proceed no farther at present to show what consolations there are to counterbalance the evils of sectarism. We follow the Bishop in the consideration of the

CAUSES OF THE MULTIPLICATION OF SECTS.

This part of the subject is approached by the following questions and propositions; startling questions and propositions to some, no doubt, though they cannot have failed to cross the minds of reflecting men.

Has not the time come when the inquiry may safely be pursued by Protestant Christians, whether one of the grand mistakes of the Reformation were not separation from the church, instead of reformation in the church? Might not all that patient perseverance, and humble energy which distinguished the very eminent saints of that day, if exerted long enough within the church, have prevented in the end any separation from it? might they not have resulted in the entire removal of all material error, either in doctrine or practice, which had been gathering around primitive Christianity during a space of more than a thousand years? It would seem that a return to those outward forms and symbols of our faith which prevailed in the earliest and comparatively uncorrupt ages of Christianity must yet be the standard after which all Christians must agree to copy. How much better would it have been to have returned to these standards without ever having violated the unity of the church! * * * * * * *

In regard to the simple fact of the multiplication of sects, separation from the Church of Rome stands at the head of causes. Whether the corruptions of that Church could have been cured by the efforts of the greatest and best men of that communion without separating themselves from it, is a matter of [speculation upon which no one can rightly dogmatize. We confess that we are inclined, on this subject, to take the side to which Bishop Smith evidently leans.

In the work of reforming the Church, Luther began right, and so did Erasmus before him. Erasmus assailed its corruptions, particularly those of the ecclesiastics in general and of the monks, with satyre, and Luther did the same by invective. Though both of them aimed rightly, perhaps neither chose the best weapons. But the preference is to be given, we think, to Erasmus. His attacks tended to produce mortification, Luther's to excite rage and open resistance. Erasmus knew well where his foes were most vulnerable, and how to inflict the wound; that they were like those men, who,

Safe from the bar, the pulpit and the throne,
Are touched and shamed by ridicule alone.

He therefore plied his skill in this way unsparingly, and though ridicule is not the test of truth, it is a powerful instrument for the probing of error and vice; and it proved to be so in his hands. It is almost superfluous to say that Luther's grave and violent language (in which there are more adepts, and which is easily learned by the passionate and not difficult to be acquired by those of calmer temperament when trodden upon) produced retaliation, and that this when once commenced led to open war.

It is lawful for us, we suppose, to quote our own words, what we once said upon another occasion, concerning Luther and his coadjutors. "That great reformer first assailed the most palpable corruptions of the Church of Rome, such corruptions especially as gave power to the priesthood and produced servility in the people, and the contest had no more immediate concern with the spirituality of the Gospel, than Napoleon's wars of conquest had with the rights of man. The great end and aim was to do away abuses, and to do it in the quickest way possible and by any means. The struggle was for power. Luther and his associates are indeed to be honored as instruments of great good; though we are not optimists enough to consider whatever God overrules for good, to be therefore wrought out by the wisest and best human agents and by the best human means. For who would not rather be Erasmus, to plead like him so eloquently for the peace of nations, to be like him the undaunted advocate of learning, free inquiry and charity, against ignorance, bigotry and intolerance, come they whence they may, than the most violent and successful of the reformers? And who can say, that if there had been enough of such men (and more doubtless would have appeared if progressive reform had gone on in the Church), and if they had not been repelled by fiercer spirits, a reformation, less violent and rapid indeed, but, in the end, more thorough, and more consonant with the spirit of the Gospel, would not have been effected?"

While, as it has seemed to us, Protestants have generally done injustice to Erasmus, not making allowances enough for circumstances, in his seeming timidity and retrograde movements, they have done, at least, ample justice to Luther, and Calvin,—have lost sight of their faults, in the same way as we are apt to do of those of brave and successful warriors, and, what is still more, from undue reverence to the men, have sanctified their errors in opinion, supposing that they were perfect reformers, not only by prostrating all that had been built upon Christianity, by which it was transformed into a worldly religion, but by erecting in its stead a spotless system of outward form and inward faith. Let such recur to the history of the reformation; let them even fall back upon the first principles of common sense, and ask themselves whether it is credible that any man should come out of a church in which abuses had been accumulating among its members for centuries, all at once disabused, transformed and regenerated.

It is one thing for us, however, at this late day, to speculate about the alternative of reforming the church and separation from the church, and another to return to its bosom. To Episcopalians who derive, essentially, the outward form of their church from that which still embraces the great majority of people called Christians, may there not be some danger in urging the subject of unity in form. After the implied concession to the Catholics, can the Bishop of Kentucky invite protestants to stop short of the elder and to take refuge with the younger? But as we have already extended our remarks much farther than we purposed to do, we must postpone the subject of *remedies* for sectarism to another time.

We must also defer the consideration of other causes of division and dissension in the Christian Church adverted to by the Bishop.

PEACE.

The Advocate of Peace for the quarter ending December inst. contains several articles well adapted to carry forward the noble purposes which it is designed to promote.

The first article, entitled "What renders War necessary," furnishes examples of severe irony which reduce some reasons alleged for the necessity of war to inextricable absurdity, coming home to the bosom of every man of common sense.

The second article is a deeply affecting account of the execution of a deserter at Greenbush N. Y. 1814, by a surgeon of the army who was present in his official capacity. And whoever this surgeon may be, it is gratifying to find, that, instead of being corrupted by the innumerable bad influences of war, its cruelties and horrors are fresh in his recollection and uppermost in his thoughts.

We will not give the account of this execution farther than to say he was shot by eight fellow soldiers designated by lot and mingled with the mass, till the cap was drawn over the face of the prisoner.

We turn from this to the scene which followed the execution, and present it in the words in which it is described, together with the reflections by which it is accompanied.

"Thus far, all had been, dreadful indeed, but solemn, as it became the sending of a spirit to its dread account; but now the scene changes. The whole band struck up, and with uncommon animation our national air (Yankee Doodle), and to its lively measures we were hurried back to our parade ground. Having been dismissed, the commander of the post sent an invitation to all the officers to meet at his quarters, whither we repaired, and were treated to a glass of gin and water. Thus this melancholy tragedy ended in what seemed little better than a farce—a fair specimen, the former, of the dread severity—the latter, of the moral sensibilities—which prevail in the camp.—Do scenes such as this which I have described, enter the minds of those who have the chief agency in involving their respective countries in a war? Do they ever flit across the imagination of the statesman while he is talking loudly of insult to his country's honor—of the splendor of military glory—of the necessity of warlike action to wipe off the imputations upon the national courage? Do they ever cast their dismal shade over the glowing picture of chivalry, which, in the ardor of passion, rises to his vision? Are they entertained in the conceptions of those who, without examination, reject as idle dreams, all plans for the adjustment of international difficulties without resort to war, and deride as visionary all specific action for introducing the principles of a better morality into the code of international law? Do the great mass of men, ever eager at the voice of their leaders to cause the standard of war to be upreared, know in reality what War is?"

The Philosophy of Forgiveness is another subject, which is well applied to man's character and condition as a social, sinful, dying, accountable and immortal being.

An outline of Public Affairs, so far as they are disturbed by hostile operations (not forgetting the local commotions, or mobs, in the United States) is given, as affording matters of solemn import for a Concert of Prayer for Peace.

The Intelligence given respecting Societies and individuals laboring for the Promotion of Permanent and Universal Peace is encouraging, and we trust that the cause is advancing, noiselessly indeed, as it is fitting, but with that certainty and strength which may be expected from its agitation among wise, reflecting and religious men.

KENYON COLLEGE, AND THEOLOGICAL SEMINARY IN OHIO.

The patronage which these Episcopal institutions, in Gambier, Ohio, have received from abroad, is a little remarkable. The College takes its name from a great foreign benefactor, Lord Kenyon, and the building for the Theological Seminary is to be called by the name of another noble benefactor, *Bexley* Hall. Bishop Mc Ilvaine, during a sojourn of several months in Great Britain, from which he returned in July last, visited the principal literary institutions of that country, besides many distinguished individuals, and, we should judge, every where ingratiated himself strongly with the dignitaries of the established Church; always claiming for the Episcopal Church in the United States the relation of a child to the English Church. This appeal to the parental feeling doubtless had its due share of influence in procuring the books and funds which are appropriated chiefly to the Theological Seminary. Now this excites neither our envy nor our fears; though it would perhaps have been better to procure the funds at home. But will not some of our alarmists raise the cry of 'Foreign Conspiracy against the liberties of the United States?' Here are funds bestowed by lords, prelates and gentlemen belonging to a Church closely allied to monarchical power, upon a Church acknowledging by the mouth of a bishop, the filial relation, for the express purpose of extending its means of influence. We have no wish to furnish weapons of offence against the Episcopal Church, though a portion of that Church has appeared very ready to join in the cry of 'conspiracy' against the Catholics in a similar case. In regard to Bishop Mc Ilvaine, if we rightly remember the language he held concerning other religious denominations in the United States, while in England, he was so far from making any exaggerated statements to their injury, that he manifested a generous spirit, a *catholic* temper, in the true sense of the word. But we had well nigh forgotten, in these prefatory remarks, our main object, which is to copy the Bishop's statements concerning the success of his eleemosynary mission, with which some interesting facts are connected. After stating that he had procured 1902 volumes, he adds as follows:

"A more valuable collection of works, in classics and ecclesiastical history and theology has seldom been made by similar means. Added to the library previously belonging to our College & Theological Seminary it forms an array of learned stores, especially in divinity, such as no other institution of our country, so recently founded as ours, can boast. Among them I have counted, not indeed as arrived, but promised, by Joshua Bates Esq of the house of Barings & Co., London, and as sure as if it were received, the new and elegant edition of the Latin Classics by Valpy comprised in about 150 volumes octavo. I should here mention, with many thanks, the donation of a very valuable solar microscope by Lord Ashley, for the philosophical department of the College, a gift rendered the more valuable by the cordial expression of a Christian's interest in the cause of religion and learning in our diocese, with which the unsolicited grant was accompanied. To those who are familiar with the name of Shaftesbury, as associated with the infidel controversy of a past age, it will not be uninteresting to be told that the truly pious and zealous giver of this instrument, whose whole interest in its presentation was that of a heart alive to the cause of Christ, is a descendant of the author of the Characteristics.

The funds obtained for the desired and much needed building for the theological students amount to about $12,600, all of which are appropriated by the contributors to that specific purpose. I am much indebted to Mr H. Roberts, an architect in London and zealous of good works, for the donation of a very commodious and beautiful plan of a building, with separate drawings of every, the minutest part, so that any good mechanic may follow them. In conformity with this, the building will be erected if Providence permit. It will be a gothic edifice according to the architecture of the Elizabeth age. With three stories, it is so planned as to furnish every two students a sitting room or study of about 17 by 15; and to each of them a bed room of about 14 by 8: thus allowing all needful opportunity for privacy in devotion and study.

So great has deen the kindness of the Rt. Hon. Lord Bexley towards the two Bishops of this Diocese, while sojourners in England, such his interest, from the beginning, in the promotion of the gospel in our western states by means of the Theological Seminary of Ohio, and such the value of his co-operation in the efforts by which the funds above spoken of are obtained, that when about to take leave of him, on my return, I knew no better way of expressing my sense of his kindness and of our obligation, than by requesting his permission to call the proposed building by his name. Having received his cordali, though modest assent, the edifice will be denominated *Bexley Hall*."

DR WAINWRIGHT'S SERMON.

The Sermon of Dr Wainrwright, preached on the Anniversary of the Boston Female Asylum for destitute Orphans, in September last, adds one more to the many good discourses which have been delivered on that occasion; an occasion peculiarly suited for the public prayers and addresses of the ministers of that pure and undefiled religion which consists not only in keeping one's self unspotted from the world, but in "visiting the fatherless and widows in their affliction."

We cannot make a better use of the Sermon especially at this inclement season, than by selecting a paragraph containing an important direction, among many others, for the relief of the poor.

"Perhaps the most discriminating mode of exercising charity, and one which, if generally adopted, would almost preclude the necessity for giving to unknown objects, would be this. Let all persons desirous of performing works of mercy from Christian principle, make an estimate of what they ought to contribute from the stores with which God has favored them. Let them duly consider the various claims that are presented to them, and from amongst the many charitable societies with which we are surrounded, let them select the depositaries of their bounty. Let each family also, according to their means, select one or more of the poor whom they can know, and to a certain extent follow through their good or ill conduct. These let them regard as a charge peculiarly committed to them. Let them become acquainted with the wants, the infirmities, the troubles, the sorrows of these the poorer members of their families, united to them by the bonds of Christian relationship. The intercourse will be mutually salutary. It will produce a fuller and healthier developement of the Christian character than can be brought out where the ranks in life are kept in a state of separation by the stern despotism of artificial distinctions, where there are no opportunities of passing from one to the other the softening influence of sympathizing feelings, and where on the one side pride, luxury and selfishness are nurtured, and on the other, envy, hatred and discontent. Were the custom I recommend universally adopted amongst a Christian people, would not extreme distress from poverty be banished from amongst us? Should we ever be called to endure the pain of beholding destitute and miserable persons, except where incurable vice had made them such?"

SCRIPTURAL INTERPRETER.

We have several times called the attention of our readers to this valuable periodical, and now recommend to their attention the following remarks of a correspondent in whose views we fully concur.

Mr Editor—I am sorry to learn, from the last number of the Scriptural Interpreter, which I have just finished reading, that unless a large addition is made to the subscription list, the work must be brought to a close with the present volume. I do not know how many, among the hosts of our Sunday School Teachers, are in the habit of reading this publication, but I am certain, that no one of them can consult it, without advantage to himself and his pupils. It is not intended to be an elaborate or learned work, but it presents the fruits of much study in a popular form. It is adapted to common readers, rather than to theologians by profession. Is not a work of this character precisely what

we want? And to what other can we look? I know of none.

Every attempt to promote the study of the Bible should be met with warm sympathy and substantial encouragement. It is a pity that any work should go down, which is wisely devoted to this purpose. Still more, when it is the only one of the kind that we possess.

The Interpreter is prepared, for the most part, by the members of our Divinity School. It is an honorable testimony to their industry and zeal. It is pleasant to see that their hours of leisure are busied to so good account. And I should deeply regret to lose the fruits of study and reflection, which can be brought before the public in this way, with great advantage, but perhaps not in any other.

The number, which I have just laid down is excellent. Two articles in particular struck me as having great value—one on the Resurrection and one on the Book of Acts. They display the right spirit, a good acquaintance with the subject, independent thinking, and a familiarity at the same time, with the thoughts of the best writers. Such productions from the pens of our young men give an omen of happy promise, and an earnest of the ripe fruits, which we may expect in the cause of "Christ and the Church." G. R.

NEWPORT.

Accounts from this place relating to the state of religion, as connected with the views which are most dear to us on this subject, have, for several weeks past, afforded us much gratification. We feel more than common interest in that town, from early associations with persons belonging to some of its ancient families; and not the least interesting of our *reminiscences* is, that it was the birth place of a friend and classmate, a clergyman of this city, who has long filled a great space in the Church, and stood in the front rank of those writers, whose high aim it is to elevate mankind as moral and intellectual beings.

When the General Secretary of the Unitarian Association, about two months since, spoke of visiting Newport, we were confident that a number of persons would bid him welcome in his official relation. All beyond this was conjecture and matter for experiment. His success was far beyond our most sanguine expectations. We have made diligent inquiries of him, of two of the clergy who have preached there since, and of a leading member of the congregation first collected by Mr Briggs, the Secretary of the Unitarian Society; and we feel it due to Mr B. and to that congregation, to state some of the principal facts in the case. With this alone we shall content ourselves, though we could descend to particulars of a more personal kind, highly honorable and praiseworthy to Mr Briggs and some of our friends at Newport.

Mr Briggs after he arrived at Newport was invited to preach in the State House, but with little hope of success, as the Unitarians in the place owned pews in churches of other denominations, and, in general, manifested but little interest in forming a new society. A few however, were sanguine enough on the subject, to make an attempt to collect a congregation, in which they *succeeded*.

Mr Briggs preached the first time to a very small audience, consisting of not more than thirty or forty persons. His audience the second time was larger by more than threefold, and soon after the house was filled to overflowing. He preached six times, and the last time the house would not accommodate all who came, and a large number went away for want of room. They listened with profound attention. In the words of one of the hearers, "they listened to his preaching with as intense interest, as if they were hearing Christianity for the first time."—There was no sectarian feeling about it. The audience was for the most part composed of persons who had been accustomed to hear religion represented in a different light, in which it did not approve itself to their understandings, nor reach their hearts: and they were rejoiced to find it presented in a manner to do both. After Mr Briggs had been at Newport ten days, a meeting was called at which about $2000 were subscribed for a church. In a few days another thousand was added, and in three weeks from the first Lord's Day morning that he commenced preaching to that small audience, a large society, embracing a great portion of the intelligent and respectable people of the place, was assembled in a church of its own. It was the church (reminding us of Calvin and Geneva) in which Dr Hopkins the founder of the sect bearing his name used to preach.

The Church is well filled; and the deep interest manifested is very different from that sectarian spirit, which, at the present day, is so common—It is something deeper and holier. Many who before seldom attended public worship, especially among the young, are constant attendants there, and feel interested in practical religion.

It is proposed to expend three or four thousand dollars in new modelling the church—and it will then be a very neat and commodious house.

We rejoice in the prospects of this society, formed in a place of great resort for strangers, many of whom embrace Christianity in what we regard to be its purity and simplicity.

The town is increasing; and as the beauty of its scenery and healthiness of its climate and the remarkable hospitality of its citizens become more and more known, it will be regarded as one of the most desirable residences, throughout the year, in New England. In summer it is delightfully cool; and its winter climate, from the influences of the surrounding waters of the ocean, is perhaps as mild as the climate of Philadelphia.

We also wish success, to this society, because many, very many will be connected with it, and brought under Christian influences, who would otherwise be comparatively unblessed by our holy religion, and die without the believer's hope. We wish it success, in fine, because we are confident that the best interests of society, the cause of truth, virtue, and religion will be promoted by its growth and prosperity.

ZOOLOGICAL EXHIBITION, UNION STREET.—This is in all respects the best exhibition of the kind that we have seen. The place is conveniently fitted for showing the animals, and protecting children and careless spectators from injury. Great attention appears to be paid to cleanliness; and the attendants listen patiently to the multitude of questions asked concerning the animals, and willingly communicate the information sought. No indulgence of curiosity can be more innocently given to children and youth, than that which permits them to visit such an exhibition. It is also profitable; for it must give them an increased interest in acquainting themselves with the formation and the habits of the various creatures which they see living and moving. Indeed persons of adult age can spend an hour, not only pleasantly, but profitably, in thus witnessing the wonders of the God of nature, in the animal kingdom.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the Secretary of the A. U. A. that an Auxiliary Association has been formed in the Rev. Mr Robinson's Society in Groton, of which Gapt. John Boynton is the Agent. And likewise one in Lexington; the Agent of which is Mr William Brigham.

It gives us pleasure to add the following as another of the many proofs we have of the increasing interest manifested by our churches in the objects of the A. U. A.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars from the ladies of the Rev. Josiah Moore's society in Duxbury to constitute their Pastor a life member of the Association.

NEW PUBLICATIONS.

The Sacred Offering. Boston: Joseph Dowe. 1836.

This is a "selection of poems made from a series of volumes published in England, and edited by Mrs Jevons, the daughter of the late Wm. Roscoe."—They are composed upon grave subjects partly devotional. Some of them follow out a thought or scene suggested by a passage of scripture, and others again impart moral or religious admonitions or consolations growing out of the adversities of life. It is a book that we are pleased to see and to recommend.

We make a short extract of a single stanza, because we have not room for a longer one.

ON THE DEATH OF A BEAUTIFUL BOY.

I saw thee at thy Mother's side
When she was marble cold,
And thou wert like some cherub form
Cast in ethereal mould;
But when the pang of sudden grief
Oppressed thine infant thought,
And mid thy clear and radiant eye
A liquid crystal wrought,
I felt how strong that faith must be
That breaks a mother's tie,
And bids her leave her darling's tears
For other hands to dry.

Elements of Moral Science: by Francis Wayland, D. D. President of Brown University, and Professor of Moral Philosophy. Abridged and adapted to the use of Schools and Academies, by the Author. Boston: Gould, Kendall & Lincoln. 1835.

Dr Wayland's larger work on Moral Science has been very favorably received. This he says "has been not merely abridged, but also re-written."—It is a book which was wanted, and it is well adapted to the purpose for which it is intended; and we know not of any other systematic, elementary work on Moral Science, that is suited to Schools and Academies. The illustrations are not very full, and were not probably intended to be; much must be left on subjects of this kind to the skill of the master for familiar instructions and explanations.

The Boston Book. Being Specimens of Metropolitan Literature. Boston: Light & Horton. 1835.

This volume comprises specimens from the writings of those who have resided in our metropolis, and it is curious to see the number of distinguished writers, which it includes. Everett and Webster, Beecher and Channing, Dana and Allston, stand side by side.

To mention these names alone, were enough to recommend the book; and when we add Sprague, and Pierpont, and Willis, and Greenwood, and Ware to the others that share with them in literary reputation,—we need say no more. Perhaps some of the selections do not give a fair specimen of the powers of each writer; but this is to be expected in a work of this kind, and we know not, on the whole, that the selection could have been better.

The book is edited by H.T. Tuckerman, the author of the Italian Sketch Book. It is certainly a valuable book, and we are glad to find, by its rapid sale, that it is appreciated as it deserves to be.

The Bible in English.—A Discourse preached at Concord, on the fourth of October, 1835. By Nathaniel Bouton, Pastor of the First Congregational Church in Concord. Published by request of the hearers. Concord, N. H. 1835.

Some of the most interesting facts are here presented, in a popular form, respecting the English translations of the Scriptures from the time of the Saxon translation of Egbert in the eighth century to the completion of the version of King James's translators. To this view are added the author's remarks on the evidence of the divine origin of the Scriptures, on the respect due to them as a rule of faith and practice, on the good effects they have produced, on the studious reading and attention they claim, and on the importance of their being universally disseminated.

Five Sermons against Popery. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American Edition. Columbus, Ohio: Isaac N. Whiting. 1835.

We received this little volume several weeks since, and should have noticed it sooner, if it had not been mislaid.—The name of the author is a sufficient voucher for the learning, ability, and Christian temper of the work. The objects of inquiry and examination, in the Sermons, are "the rule of Christian faith and life" (which is considered to be no other than the teachings of Christ himself,) and "the peculiar doctrines and practices of the Romish Church."

CONGRESS.

In the Senate, Dec. 10th, a message from the President of the United States was received, including a report from the Secretary of War as to the progress made in the astronomical observations carried on in reference to the settlement of the question in controversy concerning the boundary lines between Ohio and Michigan; and an accompanying report of the Secretary of State on the same subject.

It was resolved to proceed to the appointment of the Standing Committees, on Tuesday the 15th.

On Tuesday the 8th, Mr Tomlinson of Connecticut announced, in a very appropriate manner and with suitable reflections, the death of his colleague, Nathan Smith. Mr Smith died on the Saturday preceding the assembling of Congress, and was buried on Wednesday the 9th.

The Governor of Connecticut has appointed John M. Niles (postmaster at Hartford) to fill the vacancy occasioned by Mr Smith's decease until it can be filled by the Legislature which we understand does not sit till May next.

The Senate adjourned from Thursday 10th to the Monday following.

On Friday evening the 11th Elias K. Kane, a Senator from Illinois, died at the house of his Father, at Washington.

In the House of Representatives, Mr J. Q. Adams moved an amendment to a resolution respecting rules and orders, making it the duty of the Committee of Ways and Means to report the appropriation bills within thirty days after the meeting of Congress, or to report a reason for their failure to do so.

After considerable debate Mr Adams moved his amendment with some modifications, as instructions to a Committee for a Report.

A message was received from the President, transmitting papers relative to the admission of Michigan into the Union.

Adjourned to Monday.

Mr Wildman, member of the House of Representatives from Connecticut, died on Thursday evening 10th.

INTELLIGENCE.

DOMESTIC.

Treasury Report.—We copy the following analysis of the Report from the Daily Advertiser.

The present condition of the Treasury is novel in the history of Finance, and its future condition is involved in great uncertainty, and affords a subject for much speculation. The Secretary has accordingly indulged in a pretty wide scope of calculation, leading to results which must be regarded as very uncertain, in consequence of the data on which they are founded being little better than conjectural.

It will be perceived that the aggregate receipts of each of the three last years, including the estimate for the last quarter of the present year, were as follows:

1833,	$33,948,426.
1834,	21,791,935.
1835,	28,430,881.

The aggregate of the expenditures of each of the same years was as follows:

1833,	$24,257,298.
1834,	24,601,982.
1835,	18,176,141.

And the balance in the treasury on the 1st of January next, after deducting $1,100,000 for unavailable funds, will be $18,047,598.

This balance is subject to the payment of sums already appropriated, amounting to $8,126,794.

The estimate of receipts for the year 1836, is from Customs $15,250,000, from Lands $4,000,000, and from bank dividends and miscellaneous receipts $500,000, making a total of $19,000,750,

and including the surplus from the present year, $37,797,598.

In this estimate nothing is included for a repayment of any part of the capital stock in the United States Bank, the Secretary having been informed that the Bank had come to no decision on the subject of a division of the stock.

The expenditures of the year 1836, including $3,326,825 for extraordinary purposes recommended in connexion with the military and naval services, are estimated by the Secretary to amount to $23,133,640,

which will leave a balance at the end of 1836, if Congress should make no further appropriations than those estimated, of about $14,500,000,

which will be subject, like the balance of the present year, to the prospective appropriations not then expended, making an excess in the expenditures of 1836, of about $4,000,000, over the receipts.

Education at the West.—Buffalo College.—Several citizens of Buffalo have recently made the following very liberal donations, for the establishment of a College.

Wm. Williams, $15,000, to endow the professorship of moral and mental philosophy, called "The Williams professorship."

Samuel Wilkeson, 15,000, to endow a professorship of law, called "The Wilkeson professorship."

Alanson Palmer, $15,000, to endow a professorship of mathematics and natural philosophy, called "The Alanson Palmer professorship."

Hiram Pratt and Orlando Allen, $15,000, to endow a professorship of Theology, called "The Pratt and Allen professorship."

Joseph Dart and George Palmer, $15,000, to endow a professorship of English literature and belles lettres, called "The Dart and Palmer professorship."

Pierre A. Barker, $15,000, to endow a professorship of languages, called "The Barker professorship."

Guy H. Goodrich, $15,000, to endow a professorship of chemistry and mineralogy, called "The Goodrich professorship."

H. B. Potter and John C. Lord, $15,000, to endow a professorship of Oriental literature and the Hebrew language, called "The Potter and Lord professorship."

The sum of $25,000 was also subscribed by nine individuals for a general fund.

Col. A. Palmer has given, in addition to the foundation of a professorship, a tract of land estimated at $20,000. The total amount of subscriptions are estimated at $170,000.

Wabash College, Crawfordsville, Indiana.—This institution is rising. Between 3 and 4000 dollars have been raised in the vicinity of the college and buildings, and some $5,000 more are pledged. This from a region only ten years since reclaimed from the forest, affords the highest promise. During the last year, the school under the care of Messrs Mills and Thompson, has been attended by 80 pupils. Mr Hovey, who went to the east on an agency has secured about $28,000 for the purposes of buildings, library, apparatus, and for a permanent fund for the support of the President. Elihu W. Baldwin, D. D., of New York, has accepted the Presidential chair. Rev. E. O. Hovey, Professor of Rhetoric and Oratory. Rev. Caleb Mills, Professor of Languages. Rev. John S. Thompson, Professor of Mathematics.—*Cin. Journal.*

Yale College.—From the summary of the Annual Catalogue of Yale College it appears there are 63 Theological Students, 31 Law Students, 60 Medical Students, 5 Resident Graduates, 81 Seniors, 110 Juniors, 87 Sophomores, 135 Freshmen—total undergraduates 413—grand total 572.

Brown University.—The senior class consists of 28; the junior, 51; sophomore, 58; Freshmen, 50; students in the partial course, 7—in all, 195.

Forefathers' Day.—The anniversary of the landing of the Forefathers on the Rock of Plymouth, will be celebrated at Plymouth, on Tuesday next, the 22d inst. An address is to be delivered by the Hon. Peleg Sprague.

Alabama.—Gov. Gayle in his Message to the Legislature of Alabama, informs them that he has transmitted to the Governor of New York, a copy of an indictment found by the Grand Jury of Tuscaloosa county, against one of the incendiary editors, named Williams, accompanied with a demand for his delivery for trial, to the authorities of Alabama. He does not express a confident opinion that the request will be complied with.

Post Office Arrangement.—The Post Master of Providence, by authority of the Post Master General, has concluded an arrangement with the Boston and Providence Railroad Company, to transport the New York and Boston Steamboat Mail, and also a mail twice a day between Boston and Providence.

FOREIGN.

Paris papers have been received by an arrival from Havre, to the 30th of Nov.

Various speculations respecting the Treaty of Indemnity are found in the French papers. We give instead of them the following extracts of letters as we find them in the New York Journal of Commerce.

Letters from the best sources by the Utica, say that a conciliatory Message on the part of our President, would put an end to all difficulty and ensure the payment of the money. The American Consul at Havre, informed Capt Depeyster on the day of his sailing that he had no news respecting the departure of Mr Barton. The letters say that nothing had been determined, and whether he would leave, remained undecided.

Postscript—We have just come into possession of a document which we have no doubt gives us the exact history of the transactions at Paris.

The intercourse between Mr Barton and the French government had been entirely courteous and friendly. The Ministry replied to Mr B's inquiry, that as Mr Livingston's letter was written before the passage of the Bill in the Chambers, they were desirous of something subsequent, and that as the President of the United States, had said *he* could say no more, but should refer the matter to Congress, they waited to see what would transpire on the meeting of Congress, and in the mean time had forwarded despatches to the French Charge at Washington.—Mr Barton may possibly return, and perhaps as a consequence the French Charge also go home, but that these events ought not to be looked upon as of great importance, as it is confidently expected that the explanations made at the meeting of Congress will be sufficient.

Mr Simon, editor of the Charivari, was on the 28th Oct. sentenced to two months inprisonment and a fine of 5000 francs, for exciting hatred and contempt against the government. The editors of the Bon Sens and Quotidienne were tried on a similar charge, for republishing from the London Sun a very violent article on the new law relative to the press. They were both acquitted.

[From the New Orleans Bee of the 26th.]

Mexico and Texas.—Texas is regenerated if the report is true; and we have reason to believe it is. Yesterday a couple of gentlemen recently arrived from Matamoras and Nacogdoches politely called at this office to inform us of the latest intelligence.

The gentleman from Nacogdoches had recently been in San Felipe de Austin, where he had conversed with Don Lorenzo de Zavala, who superintends the civilian part of the affairs of Texas, as Austin does the military. Zavala had addressed a letter to the Mexican government and people, exhibiting the true causes and conditions of the Texian movements.

Our informant was then apprised of the destitute condition of Cos and his army, who were literally blockaded in San Antonio de Behar; and were precluded from all intercourse with the surrounding parts of the country; so as to be deprived of assistance in men or means, or aid in provisions. While remaining afterwards at Nacogdoches, our informant learned that Cos and his whole forces was obliged to capitulate and surrender themselves prisoners of war.—All the delegates of the general consultation who had armed themselves in defence of their country's rights and freedom, subsequently doffed their habiliments of war, and were repairing to Washington, where the State convention was to be held; where they can now better adjust all their differences, as their enemy is prostrated.

In one of their primary meetings, the members of this convention had acted according to the advice of Zavala, and annulled the sale of the two leagues of land which had given so much cause of offence; and it appeared likely that they would resolve to own allegience to no form of government in connexion with Mexico but the federal constitution of 1824.

*** The subscriber has the pleasure of acknowledging the receipt, through the post office, of *One Thousand Dollars* for the use of the Divinity School, "from a farmer of Leicester," for which he would offer grateful thanks in behalf of the Institution.

H. WARE, jr.

Cambridge, Dec. 11, 1835.

MARRIAGES.

In this city, by Rev. Dr Channing, Mr John Bryant, Jr. to Miss Georgiana G. daughter of the late Geo. G. Lee, Esq.

In Portsmouth, N. H. Charles J. Appleton, Esq. of Cambridge, to Miss Sophia Haven, of P.

In Hallowell, Dec. 9, Robert A. Cony, M. D., of Augusta, to Miss Tryphosa E. F. Whittieer, of Hallowell.

DEATHS.

In Cambridge, Mrs Mary, widow of the late Wm. Donnison, Esq. of Boston, aged 83

In Hallowell, Me. 8th inst. Benj. Vaughan, LL. D. 85, greatly respected. He was formerly a member of the British Parliament, and a friend of Dr Franklin. A sketch of his interesting life would be read with avidity. It is understood that he left manuscripts of much public importance.

In Newburyport, Dr John Thurston, late of the U. S. Army, 47.

THE SACRED OFFERING.

THIS day published by J. DOWE, 130 Washington street—The Sacred Offering, from the English edited by Mrs Jevons.

—Also for sale—

The English Annuals—Friendship's Offering, Religious Souvenir, together with a variety of Juvenile Books, &c. &c. suitable for Christmas and New Year Presents. d 19

MISS SEDGWICK'S SKETCHES.

JUST received, Tales and Sketches, by Miss Sedgwick, author of The Linwoods, &c.
JAMES MUNROE & Co. 134 Washington st.
d 19

WAYLAND'S *ELEMENTS OF MORAL SCIENCE*, abridged and adapted to the use of Schools and Academies, by the Author.
This day received by JAMES MUNROE & Co., 134 Washington st. d 19

THE CHRISTIAN FLORIST,

CONTAINING the English and Botanical names of different Plants, illustrated with texts of Scripture, and accompanied with Poetical Extracts from various authors.
Just received and for sale by JAMES MUNROE & Co., 134 Washington street d 19

DEFOE'S ROBINSON CRUSOE.

THE Life and surprising Adventures of Robinson Crusoe, of York, Mariner, with a Biographical account of Defoe—illustrated with fifty characteristic cuts from drawings by Wm Harvey, Esq.—Elegantly bound.

—Also—

13th volume of Sherwood's Works—this day received and for sale by JAMES MUNROE & Co. 134 Washington st. d 19

HISTORY OF PLYMOUTH, 2D EDITION.

JAMES MUNROE & Co. have just received a new edition of the History of Plymouth, from its first settlement 1620, to the present time, by James Thacher, M. D. A. A. S. d 19

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L.

"In literature, as in art, it is deserving of the same popularity which has attended all its elder brethren. To lie upon a fair lady's boudoir-table, it is the very thing. Again we commend this fair book to all our fair friends, and all the admirers of the fair, who look for a fair means of propitiating their fair favors."—*Literary Gazette.*

Just received by *JAMES MUNROE & Co.* 134 Washington street. d 19

THE CHRISTIAN KEEPSAKE for 1836. Edited by Rev. W. Ellis.

"A Portrait of the Princess Victoria, to whom the volume is dedicated, fronts the vignette title page. Next comes Dr Morrison, with his two Chinese translators; a group of portraits possessing the highest kind of interest, and exquisitely engraved. Then good old Wilberforce, to the very life; one of the most successful and characteristic portraits we ever beheld: one is never tired of looking at it, and conversing with it. Then we have portraits of Mr Buxton, Mrs Fry, and Mohammed Ali, a Persian convert. Among the landscapes are views of Antioch, Nazareth, the Cedars of Lebanon, Canton, Scene in South Africa, an Interior of the Holy Sepulchre, and a very beautiful scenic illustration of a passage in the Pilgrim's Progress. The whole collection is of the first order."—*Eclectic Review.*

"We have often said that Annuals of all sorts have had their day; but we must own, that the greatly increased interest that is given to the Christian Keepsake for 1836 has led us to doubt our own infallibilty. The recollections of Dr Morrison and of Mr Wilberforce, by those who knew them well, are, like the beautiful portraits by which they are adorned, at once characteristic and happy."—*Cong. Mag.*

For sale by *JAMES MUNROE & Co.* Boston Bookstore. d 19

THE LADY'S CLOSET LIBRARY.

THIS day received—The Marys; or the Beauty of Female Holiness. By Robert Phillip, of Maberly Chapel.

"Holy women of old."—St Peter.

"There stood by the cross of Jesus, his mother, and Mary the wife of Cleophas, and Mary Magdala."—St John.

For sale by JAMES MUNROE & Co., 134 Washington street. d 12

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twenty four of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

1. Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.

3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.
5. Emerson's Second-Class Reader.
6. Emerson's Third-Class Reader.
7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.

10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of Academies and common schools; and has also been republished in Canada and New Brunswick. A Key for the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.
12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.
13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.
15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.
16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.
17. Vose's Astronomy, a new edition just published—a popular work.
18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.
19. Goodrich's History of the United States, on a plan adapted to the capacity of youth, and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.
20. Emerson's Questions to the above work.
21. Whelpley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.
22. The Academical Speaker, by B. D. Emerson.
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24. Giles' First Book in Latin.
25. New Latin Reader, with an interlinear translation. By S. C. Walker.
26. Lempriere's Classical Dictionary; for Schools and academies.
27. Child's Own Book of Common Things.
28. Girl's Own Book—By Mrs Child.
29. Wanostrocht's French Grammar, improved edition.
30. La Bagatelle, or Easy Lessons in French, for youth.
31. Bossut's French Word and Phrase Book.
32. Hentz's French Reader.
33. Young Man's Guide; 7th edition.
34. American Common Place Book of Poetry—for High Schools.
35. American Common Place Book of Prose—for High Schools.
36. The Juvenile Speaker, for schools.
37. Nichols's Natural Theology, in familiar conversations, for schools.
38. Chronological Tables; for schools.

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TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 147 Washington street, No. 98 of the Tracts of the American Unitarian Association, entitled—"The existing state of Theology as an Intellectual Pursuit, and Religion as a Moral Influence," by James Martineau, of England d 12

CHANNING ON SLAVERY.

THIS day published, and for sale by JAMES MUNROE & Co.,
Slavery, by William E. Channing.
Boston Bookstore, 134 Washington st. d 5

MOSES FRENCH, JR.

AT Maine Wharf, near the bottom of Summer st. has for sale
100 Chaldrons of Cannel Coals in store,
50 do of New Castle Coals in store,
50 do of Orrell do do
also Peach Mountain and Schuylkill Coal of a superior quality.
150 Cords of Nova Scotia Wood
50 do dry slab do
50 do dry Pitch Pine—worthy the attention of Bakers, &c.—also, Oak and Eastern wood—as usual. 6t d 19

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 6—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xvii 1—13
The Book of Job
Mistranslations in the Common Versions of the N. Testament—Gospel of John
The resurrection of Christ
Value of the book of Acts d 12

TRUSSES.

J. FREDERICK FOSTER, informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) near Court st. and N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, he is now confident that he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞ Trusses repaired at short notice.

Refer to { Dr J. C. Warren, Boston, Dr Walker, Charlestown, Dr Robbins, Roxbury.

A CARD.—The Subscriber would inform those who supposed that he had relinquished the right of carrying on the above business, that nothing further has ever been done than merely relinquishing his successorship of Mr Beath's business, and that shop which was named by him "Boston Truss Manufactory." J. F. F.

Boston, Nov. 12, 1835. [6m

WINSLOW'S DISCOURSES.

CHRISTIANITY applied to our Civil and Social Relations. By Hubbard Winslow, Pastor of Bowdoin street Church, Boston.
Just received by JAMES MUNROE & Co., 134 Washington street. d 12

LIBERAL PREACHER FOR OCT.

JUST published, at 147 Washington street. The Liberal Preacher for Oct. 1835, containing a Sermon by Rev. John G. Palfrey, D. D of Cambridge, Mass.—"Efficacy of Prayer." d 12

LEMAIRE'S LATIN CLASSICS.

THE Subscriber has received, on consignment, another complete set of this beautiful and valuable edition of the Latin Classics, which he can sell for Two Hundred and Fifty Dollars; being much less than the subscription price in Paris. It is in 142 volumes large octavo, vellum paper, with Commentaries, ancient and modern, complete Indexes, Portraits, Maps, and descriptive Drawings.

The Authors embraced in this collection are, Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovid, Perse, Phidre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinte Curce, Quintilian, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Ninores.

d 5 S. BURDETT, 18 Court street.

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical, Just received at the Boston Bookstore, 134 Washington st. n 14

PORTABLE INKSTANDS.

JUST received a few Pocket India Rubber Spring Inkstands, set in ebony wood, the best and safest Pocket Inkstand ever made—for sale at the Boston Bookstore, by James Munroe & Co. 134 Washington street. d 5

MRS HEMANS' POEMS—new Ed. complete.

JAMES MUNROE & Co. have just received the Poetical Works of Mrs Felicia Hemans, complete in one volume—with a Critical Preface, by B. B. Thatcher. Embellished with a beautifully engraved Bust, by Fletcher & Sartain.

This edition of Mrs Hemans has been prepared with great care and attention. It contains numerous pieces never before published in America, and many that few have seen in England. d 5

DISCOURSE ON PROPHECY.

JUST Published and for sale by B. H. GREENE 124 Washington, Corner of Water Street—*A Discourse of Prophecy*, as an evidence of Christianity—By Charles W. Upham, Junior Pastor of first Church in Salem Mass.

Also—Just received a fresh supply of "*Dewey's Discourses.*" d12 3tis

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was ejected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

CONDITIONS.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or T. H. JENKS, No 8 School street, Boston.

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POETRY.

FOR THE REGISTER AND OBSERVER.

"REJOICE EVERMORE"—Thess. v. 16.

Oh, say, shall the spirit forever rejoice?
Shall smiles grace the lip, and joy brighten the eye;
Shall happiness tune to sweet music the voice;
And peace and and contentment forever be nigh?

Shall friends ne'er prove faithless, the loved ne'er depart;
Shall fortune still favor,—and health ne'er decline;
Shall no changes succeed, to bring anguish and smart,
And the spirit for scenes it has loved never pine?

Shall the bright-beaming sun, and the sweet-scented flowers,
And the dews of the morning grace valley and mead;
And the noontide and even be freshened by showers;
The morn ne'er be clouded,—nor twilight recede?

Shall pitiless famine bring ruin and woe;
Shall the pestilence stalk, a fell fiend, at mid-day;
And the strength of the strong like the ocean-tide go;
And the brightness of reason know loss and decay?

Yes, all shall be changed,—and forgotten their place,
And the dial of happiness fall to the ground;
Earth's glories and beauties Time's step shall deface,
And the loved shall no more in its pathways be found.

Shall the soul then rejoice? Oh what can secure
Aught cheering, sustaining, in changes like these?
What shall heal the torn heart, and what trust shall endure,
What be left of the wreck with a charm that can please?

Dost thou ask what remains?—Oh, a peace not of earth;
An angel of love, that ne'er veils her bright face;
Rest, owned by pure spirits of heavenly birth,
And a joy that time's changes can never efface.

There dwelt One of old who knew poverty's pain;
Who was subject to sorrow, to suffering and slight;
Who, poor in the riches which Mammon may claim,
Was rich in the wealth which turns darkness to light.

O'er him the brief sorrows of life held no sway;
He came to reveal to the troubled a friend;
To earth's wanderers he pointed salvation's bright ray,—
And gave for their watch-word—'The Lord shall defend.'

Then spirit rejoice,—in all things rejoice;
When mortal strength fails thee, thy Maker will bless;
God is with thee,—around thee!—with heart and with voice,
In the ways of his holiness, Jesus confess.

Rejoice!—ay, rejoice, that the sorrows of life
But fit thee for joys that shall never decline;
Nor deem that while here, though thy spirit knows strife,
Thy God will forsake thee, if all thou resign.

Up,—garner thy strength; for life's warfare gird on
The armor of righteousness,—enter the ranks
Of yon phalanx, whose courage bright victory has won,
And in grief or in gladness, '*for all things give thanks.*' X.

MISCELLANEOUS.

GASTON'S ADDRESS.

Extracts from an Address delivered before the American Whig and Cliosophic Societies of the College of New Jersey, September 29, 1835.—By William Gaston, L. L. D.

CONTROVERSY.

Civilized nations, by a perfectly understood, though tacit compact, have established rules by which their hostilities are regulated, and of which no extremity will permit the violation without incurring universal infamy. It is time that the literary struggles of contending factions should also have their fixed rules of war; "Non fraude, neque occultis, sed palem et armatum Populum Romanum hostes suos ulcisci," not by fraud, not by secret machinations, but openly and armed, the Roman people avenges itself on its foes, was the answer of the senate of Rome to the proposition of the king of the Catti to take off Arminius by poison. Assassination, the poisoning of weapons and of waters, are regarded by every civilized people as utterly detestable and inadmissible in war. It is too much to hope that the managers of factious warfare can ever be brought to confine themselves to fair arguments, addressed solely to the understandings of their hearers. Nay, it is, perhaps, not to be wished that they should wholly forbear from those appeals to the feelings and passions of human nature, which often quicken the judgment in its operations, and without which, few will take an interest in discussions of a general character. But detraction is intimately allied in baseness and cruelty to assassination. It inflicteth deadly wounds on one who cannot defend himself on equal terms. He who hesitates not by falsehood—either known to be falsehood, or recklessly taken up without care whether it be false or true—to destroy the fair fame of an adversary, wants but little of the guilt of him who would stab an enemy in the dark. Personal abuse is a poisoned weapon. Where the blow is not in itself severe, the venom may yet rankle and corrode. It is a weapon, too, which equalises the true man and the false, the courageous and the coward, and requires for its use neither vigor of intellect nor manliness of purpose. In truth, the basest, the feeblest in temper, and the weakest in argument, are usually the most disposed and the best qualified to resort to it. While it disgraces those by whom it is employed, it grievously annoys those against whom it is directed; and all engaged in the contest, whether victors or vanquished, come forth from it diseased, spotted, maimed and infected.

It is always difficult to conduct an earnest controversy without committing injustice. In the most sincere, the ambition of victory usually impairs the love of truth, and warps the judgment. Even in the benevolent, opposition to confident opinion is apt to kindle wrath, and to draw upon the opposer that hostility which should be directed against his errors. Who is there that ever engaged in such contests that did not complain that his motives or his actions were misrepresented and traduced? The experience of such injustice should render him slow to charge his adversaries with wicked acts or wicked designs, as he cannot but know that he is equally liable to commit rash mistakes. In proportion as the temptations to this injustice are strong, the victory over them is noble and useful. It has been said of Charles Fox, that few circumstances contributed more to his exalted fame as a public debater, than the perfect fairness with which he always stated the arguments of his opponent. Such frankness impressed every one with a conviction of his sincerity, evinced his calm, collected, undoubting confidence in the cause of truth, and bespoke for him the most favorable attention of his hearers. Would that it were possible to inspire all our disputants, who carry on the wordy war in the daily, weekly and monthly sheets, political, literary and theological, that fly around us, with a practical sense of the advantages that result from candor, temperance and fair dealing! But too many of them are so intent on detecting the blemishes in the character and conduct of those who dissent from them, that they have neither leisure to consider, nor thought to bestow on their own moral improvement. They wholly invert the maxim of benevolence and wisdom. They do *not* regard perfection as the rule by which to regulate their own conduct, but hold it up as the standard by which to censure the acts of others. They consider themselves as making ample atonement for their own violations of justice, truth and charity, by the keenness of their invectives and boldness of their denunciations against every opponent, whom zeal, prejudice or resentment converts into a trangressor. Would that they could be prevailed on to take for their guide the counsel of Coleridge—himself among the most earnest and dogmatical of public writers—"Show intolerance to erroneous principles and opinions, because they are repugnant to truth and virtue; but be tolerant to *men*; be tolerant of *motives*; for no one knows but that *he* may have mistaken positive opinion for certainty and clear insight. Conscientiously tolerate each other's intolerance." Or would rather, if I might dare to apply the solemn injunction of the apostle on a subject of eternal moment, to one of merely temporal interest (and why may I not, when its application concerns the highest moral good of man?) would that they would act up to the emphatic command, "watch ye, stand fast in the faith; quit you like men," but "let all your things be done with charity!"

Few functions are in their nature more honorable, or are directed to objects of higher importance, few should inspire more self-respect, or demand a deeper reverence for truth, and a more circumspect caution not to confound earnestness of purpose with insolence of manner, than those which belong to the intellectual combatants, who discuss before a free people the mighty matters which appertain to their weal. They may rely upon it, that whatever opprobrium they may throw on their adversaries, not a little of it will attach to the entire class; and the community will lose its respect for a profession, the members of which are found to bandy vulgar abuse and to deal in foul recrimination. The worst that any of them may say of the others will be readily believed of the whole. They should take a monitory lesson from the members of that learned profession which conducts the warfare of civil controversy before the tribunals of justice. These have long since discovered the necessity of courtesy and deference, and take care in the very heat and fury of the contentions which they habitually wage with each other, not to lose sight of that dignity which belongs to them as the professed advocates of right. Whenever this course is abandoned, as perhaps it sometimes is with the inferior retainers of the bar, the profession itself sinks in public estimation, and its members no longer regard each other, nor are regarded by the world, as meriting the title of gentlemen.

* * * *

SUPREMACY OF THE LAWS.

The law deserves our obedience, for that alone can reconcile the jarring interests of all, secure each against the rashness or malignity of others, and blend into one harmonious union the discordant materials of which society is composed. The law throws its broad shield over the rights and the interests of the humblest, the proudest, the poorest, and the wealthiest in the land. It fences around what every individual has already gained, and it ensures to him the enjoyment of whatever his industry may acquire. It saves the merchant against ruinous hazard, provides security for the wages of the mechanic and the laborer, and enables the husbandman to reap his harvests without fear of plunder. The sanctity of the marriage tie, the purity of virgin modesty, the leisure of the student, the repose of the aged, the enterprise of the active, the support of indigence, and the decencies of divine worship, are all under its guardian care. It makes every man's house his castle, and keeps watch and ward over his life, his name, his family, and his property. It travels with him by land and by sea, watches while he sleeps; and arrays, in the defence of him and of his, the physical strength of the entire state. Surely, then it is worthy of our reverence, our gratitude, and our love. Surely obedience to its mandates is among the highest of our duties. Surely its service is not incompatible with perfect freedom

Let us consider for a moment the sophisms by which revolts against law are sought to be justified. It is said that there are evils which the law cannot cure, or which it cannot cure in time, and that in these recourse may be had to irregular popular movements. A very brief examination will enable us to decide upon the validity of this plea. It assumes that every evil in the state may be cured, ought to be cured without delay, and that the cure, when not otherwise to be had, may be safely obtained from lawless violence. Every part of this assumption is contrary to fact, and revolting to good sense. All human things and human institutions are necessarily imperfect. Where is the man, however wise or virtuous, that finds not in himself much that is wrong, and which, with all his efforts, he is unable wholly to correct. Where is the family in which no irregularities occur, but such as are instantly suppressed by parental discipline? Even there, where mingled love and reverence invest the patriarchal superior with almost absolute power; where his first wish is their good, and their greatest delight his approbation—even there, much that is not exactly right is wisely overlooked, and much that is inconvenient, patiently borne. When men unite into states, men of all sorts, dispositions, pursuits and habits, it cannot but be that irregularities must be vastly increased, and as these multiply, occasional impunity must become more frequent. It is of the nature of humanity. Who seeks a perfect state, seeks what "ne'er was, nor is, nor e'er shall be." Let the perfect man throw the first stone against the imperfect state. But were this part of the sophism less absurd, nothing can be more preposterous than the rest; that the remedy for these social imperfections is to be found in tumultuary violence. Those evils which cannot be redressed by application of the means, which the collected wisdom of the community, borrowing from the stores of ancient wisdom, as well from its own experience and sagacity, has been able to devise, are to be cured—by whose interference? By that of the people? But who in fact are here intended by people? The most passionate, fierce, vindictive, rash, and uninformed portion of that people, acting upon the impulse of sudden excitement, banded under furious leaders, sometimes unknown, often irresponsible, and generally actuated by a spirit of personal malice, swoln into formidable strength by the accession of all who love mischief and riot in crime, and hurried into deeds of atrocity, which not one in ten contemplated or intended, when he first engaged in the scheme of violence. This is the appellate, this the revising tribunal, for whose wisdom, and caution, and experience, and impartiality, are to be reserved those difficult and delicate cases, which the ordinary provisions of the law cannot reach, or which its regular administrators are incompetent to manage! Yes; we have had proofs sufficiently cogent to leave us without doubt of the fitness of this high justiciary, the mob, to execute justice in mercy, to cure the law's delays, and to supply the law's omissions. We have seen it in hostile bands of citizens arrayed against each other with murderous weapons, when exercising the duty of suffrage. We have seen it in innocent females driven forth from their dwellings by ferocious incendiaries. We have witnessed it in a city surrendered for days and nights to outrage and arson; in helpless people of color hunted from their dwellings like beasts of prey from their caverns; and in mock-courts murdering in the face of day, and asking for the commendation of a virtuous people upon their lawless deeds! The time is approaching, the time is come, when the question must be decided, whether we shall live under that law which has protected our fathers since they came from the other side of the flood in the olden time, and which has hitherto preserved us in all the way where-in we went, or yield our necks to the yoke of misrule. Choose ye then whom ye will serve, yourselves or a mob; a government of law or a government of force.—As every act of rebellion against the supremacy of conscience weakens its power until the whole man becomes the slave of wickedness, so every instance of successful revolt against the state's collected will, impairs its beneficent sway, until finally the state itself sinks into political servitude. Necessity will drive men into factious combinations, when the will and power of the whole, when *the law* no longer protects them. Contending factions will make war upon each other, at first perhaps under some plausible pretext of strife, because of some political, religious or sectional difference, and with some semblance of regard to the ancient forms of the constitution; but ultimately and avowedly, *ad internecionem* for power and for plunder. From such evils, despotism itself is a refuge. The unlimited rule of one master is more tolerable than the unsparing domination of many and ever changing sovereigns. The history of the world can scarcely be opened without meeting with the annals of the decline and fall of freedom. The summary is short. Liberty becomes licentious, and bursts the bounds of law. Factions rage and war against each other. The war of factions is succeeded by a confiscating and sanguinary anarchy. Anarchy is superseded by tyranny.

God forbid that I should believe that this is fated to be our lot! No; I do trust that there is a redeeming spirit of virtue and wisdom in our land that will save us from this hideous ruin, and save our name and our institutions from this foul disgrace. Though the people's violence is never to be tolerated, the *intelligence* of the people may always be rightfully invoked. Public opinion is unquestionably on the side of law and order, but public opinion should come forth with an imposing majesty, and in a decided tone. Let us proclaim as with the voice of one man: This land is free, and free it shall remain. No freeman shall be here outlawed, or exiled, or in any manner destroyed or deprived of life, liberty, or property, but by the law of the land. No man, and no combinations of men, shall be permitted to exercise power which has not been delegated to them by the people in the mode designated, in their constitutional treaties.

THE RUSSIAN SERF.

The bonded peasant is bound to pay undeviating obedience to the lord, to render due service to him, (which service the law has fixed at three days in the week for each married couple,) and to pay the tribute which the lord imposes upon him. The public authorities are bound to lend their aid to the lord at all times. The bondsman is not compellable to obey any orders, contrary to law, which his master may require him to execute. He cannot marry without the consent of his master, nor can he be forced to marry against his own inclination. If there be any want of marriageable females on an estate, or the whole peasantry are allied by blood, and a neighboing lord be possessed of such females, in such case the purchase of females may be effected; and in cases where neither the lord nor his peasants have sufficient pecuniary means wherewith to make this purchase, the buyer may agree with the seller to place an unmarriageable female at his disposal for every other child. Both the lord and his peasantry are responsible to the government for all public imposts, and the peasantry are personally liable for the poll tax, for all burdens imposed on the land, and for the furnishing of recruits. The lord is bound to provide for the maintainance of his peasants, and cannot exact greater service from them than three days labor per week. Adult children, so long as they are single, are not legally liable to do service; but this regulation is not in general much regarded. In case of need, the lord may compel his peasants to dwell under his own roof, or on his own farm, and employ the whole family in working for his support. The peasant cannot enter a complaint against his lord; nay, all his acts become null and void, if the lord appear or plead in court; but he may denounce his lord for high treason and false return of the number of his serfs. Though there may be no express law giving the lord a right of disposing of his peasant's property, the denial of a hearing before a public tribunal, and the ancient laws respecting slavery are bars to any remedy which the peasant may seek. The head of every province is bound to prevent or punish the commission of any acts of tyranny, and may place the affairs of the lord in trust. It is not lawful for a peasant to change his place of residence; runaways must be delivered up to their masters; the lord has power to punish the peasant, but neither with starvation, maiming, nor death; he can make a recruit of him, send him to the house of correction, and compel him to settle on his estate wherever he thinks proper, if he be not fit for service. Compensation is due to the lord for every peasant slain by design or accident. The lord may emancipate his peasant, and also sell him with or without any land, but he cannot separate him from his family, nor dispose of him publicly to the highest bidder. Custom, however, has gradually modified many of these oppressive enactments; and the harshest treatment to which the serf is exposed takes place on the estates of small proprietors.—*Treatise on the general laws of the Russian State.*

THE PAWNEE INDIANS.

The Pawnees are very fond of music, and spend much of their time in singing. Their hymns and songs are very brief, consisting of a very few words, which they repeat. Their singing (which is to all intents and purposes sufficiently devoid of melody without any accompaniments) is accompanied with two instruments of (anything but) music. One of them is a gourd, which being emptied of its natural contents, a handful of small shot are put in their place, and the aperture closed. This is shaken in time to their singing. The other is a sort of drum, made by straining a piece of buckskin over the end of a powder-cask. The character of their singing may be judged of by the company it keeps. They have another instrument, which is not of their own invention. It is a piece of cane, cut in imitation of a flute. Its sound (not music) is not unlike that I have heard little boys make in my native land with the stem of a pumpkin leaf.

Through the favor and influence of the old chief, with whom I have lived, I have been permitted to witness many of their religious ceremonies and observances. They have many religious festivals. These feasts are often, if not always, gluttonous feasts. For instance, a young man devotes a buffalo he has killed to Te-rah-wah. This is often done, and when done, the entire animal is carried to the lodge of some person, to whom this business belongs, who invites about a dozen of the old men to come and feast with him, and assist in performing the ceremonies usual on such occasions. I was present at one of these festivals. Twelve old men attended. They commenced operations just at sunset.—The bundle of sacred things, which is always suspended from the poles of the tent, directly opposite its entrance, was taken down and its contents arranged in due order. Among them were a buffalo robe, the skins of several fur animals, as the beaver, otter, &c. the rods of arrows taken from their enemies, the skull of a wild-cat, two ears of corn, &c. Various ceremonies were performed over these by different persons, directed by the master of the feast, such as puffing smoke on them, stroking them with the hand, &c. Some speeches were now made, and one of their prayers offered. The whole animal was cut in pieces and cooked, with the exception of the heart and tongue, which were burned without the tent. Now came the most desirable part of the services, as was manifest from the smiles that lighted up the countenances of all present—I mean eating their delicious buffalo meat. The flest of the animal, when cooked, was divided into as many equal shares as there were persons present. I had a portion with the rest. When we had feasted, the sacred things were again put in the bundle and suspended in their accustomed place. The old fellows now retired apparently well satisfied with their stuffing.—*Missionary Herald.*

MEDICAL ART.—The practice of medicine in Europe during the middle ages was confined entirely to the cloisters of the ecclesiastics, who found from it a source of considerable revenue and influence. The eighth canon of the Council of Tours forbade the interference of the monks in the practice of bleeding, dressing wounds, attending contagious diseases. But, although they were deterred from engaging in such duties, they still retained the emoluments derived from such practice by delegating their barbers to perform these offices under their superintendence. Hence the origin of the barber surgeons, and the reason why all the surgeons throughout Europe were originally incorporated with the barbers.—The connection between the ecclesiastical functions and those of physic and surgery may be seen in an act passed in the third year of the reign of Henry VIII, enacting that physicians and surgeons should be examined and licensed to practice by the diocess. The power of the church to confer a medical degree is exercised even in the present day.—*Letter to Mr Warburton by a Junior Practitioner.*

LIBRARIES AND NEWSPAPERS IN EUROPE.—The public libraries in Europe contain upwards of 20 millions of books, of which there are 6,400,000 in France, 5,000,000 in Germany, and 3,000,000 in Italy. In 1805, the number of new works published annually in Europe was about 7000, but the number has since more than doubled. Germany has always been pre-eminent in this respect, and next in order is France.—The number of authors in Germany is 1 in 5000 of the population; France 1 in 6000; Denmark, 1 in 7000; the Netherlands, 1 in 8000; Great Britain, 1 in 10,000; and in Russia, 1 in 60,000.

At Rome the circulation of Newspapers is 1 to 51,000 of the inhabitants; in Vienna, 1 to 11,338; in London 1 to 10,600; in Berlin, 1 to 4074; in Paris 1 to 3700; in Stockholm, 1 to 2600; at Leipsic, 1 to 1100. Taking whole kingdoms, it is 1 to 860,000 in Spain; 1 to 674,000 in Russia; 1 to 376,000 in Austria; 1 to 66,000 in Switzerland; 1 to 52,000 in France; 1 to 46,000 in England; 1 to 43,000 in Prussia; and 1 to 40,450 in the Netherlands.—*Schoen's Statistics.*

PUBLIC SCHOOLS IN FRANCE.—The Minister of Public Instruction in France, M. Guizot, has organised a system of inspection of the primary schools, in execution of which Inspectors of these schools have been appointed to the number of one Inspector for each department, and two for the department of the Seine. These are divided into three classes, of which the first class, consisting of ten Inspectors, receive a compensation of 2000 francs per annum, the second class, consisting of fifteen, receive 1800 francs each, and the third class, sixty-two in number, receive 1500 francs. They receive besides an allowance for travelling expenses, proportioned to the number of schools which they visit annually.

PECULIAR HABITS OF MUSICAL COMPOSERS.—Sacchini could not write a passage except his wife was at his side, and his cats, whose playfulness he admired, were gamboling about him. Paisiello composed in bed. It was between the sheets that he planned Il Barbiere di Siviglia, La Molinara, and other chefs-d'œuvre of ease and gracefulness.—Zingarelli would dictate his music after reading a passage in one of the fathers of the church, or in some Latin classic.—Haydn, solitary and sober as Newton, putting on the ring sent him by Frederick II., and which he said was necessary to inspire his imagination, sat down to his piano, and in a few moments soared among the choirs. Nothing disturbed him at Eisenstadt, the seat of Prince Esterhazy; he lived wholly for his art, exempt from wordly cares, and often said that he always enjoyed himself most when he was at work. Cimarosa was fond of noise; he liked to have his friends about him when he composed. Frequently in the course of a single night he wrote the subjects of eight or ten charming airs, which he afterwards finished in the midst of his friends.—*Parlor Magazine.*

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

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Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

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Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

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JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

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I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register.. o 31

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may 9

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Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

NEW ENGLAND MAGAZINE FOR DECEMBER,

THIS day published by E. R. BROADERS 147 Washington st. (opposite the Old South Church.)

CONTENTS.

Original Papers.—Friendship.—The Player on the Heart.—Sketches from Memory, No. II.—The Sea-Breeze at Matanzas.—An Execution in Spain.—Hailing a Portuguese Man-of-War.—Reflections on Thanksgiving Eve.—Visit to the hunting Islands.—The Madman's Mournful Madrigal.—A plea for the Laboring Classes.—To R. H. D.—Misconceptions of Shakspeare upon the Stage.—Song of the Dying Minstrel, by Thomas Power.—The Possessed of a Devil.—Verses for the Eye of a splendid Young Friend.—Scenes in Europe; Rome, No. II.—Remnants.—Sonnet, by one departing for Italy.—The Opera. Mr and Mrs Wood.

Critical Notices.—An Address, delivered before the Literary Societies of Amherst College, August 25, 1835. By Edward Everett.—An Address, delivered at Bloody-Brook, in South Deerfield, September, 30, 1835, in Commemoration of the fall of the 'Flower of Essex,' at that spot, in King Philip's War, September 18, (O. S.) 1675. By Edward Everett.—The Poetical Works of Mrs Felica Hemans; complete in one volume; with a Critical Preface.—The Hawks of Hawk-Hollow; a Tradition of Pennsylvania.—The Magnolia, 1836. Edited by Henry W. Herbert.—An Exposition of the Mysteries or Religious Dogmas and Customs of the Ancient Egyptians, Pythagoreans, and Druids. Also, an inquiry into the Origin, History, and purport of Freemasonry. By John Fellows, A. M.—Legends of a Log-Cabin. By a Western Man.—Practical Phrenology. Illustrated with Fine Engravings on Wood. By Silas Jones.—To the Readers and Correspondents of the New-England Magazine.

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